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LESSIUS, L.

CORNARD, L.



Henry Knight



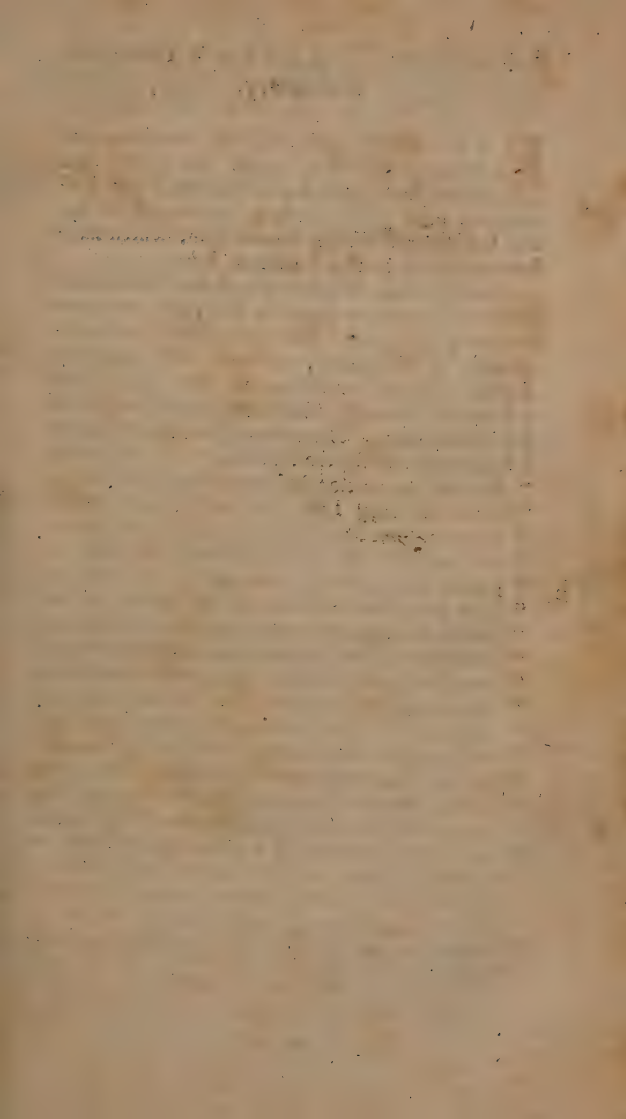












Extract from COLLIER'S Historical Dictionary.

**L** E O N A R D *Lessius*, a Jesuit, was born near *Antwerp*, October 1, 1554. He taught Philosophy and Divinity at *Louvain* in the *Jesuits College*, and died Jan. 5, 1623, at the Age of 69. He left several Works behind him, which have been published in two Volumes, *Folio*.

*Lewis Cornaro*, descended from one of the most noble and illustrious Families of *Venice*, was born in the 15<sup>th</sup> Century. He wrote a Book of the *Advantages of Temperance*, translated into *Latin* by *Lessius*. He died at *Padua* in 1565, being about a hundred Years old. *Thuanus* in the 38th Book of his History gives a Character of him, Part of which I shall transcribe for the Reader. “ *Lewis Cornaro* “ *says he*, was an extraordinary and admirable Instance of Long Life; for he lived a hundred “ Years without any Decay in his Health or Understanding. By his Temperance and the Regimen he observed, he recovered his Constitution from some Infirmities, the Liberty of his “ Youth had brought upon him; and likewise by “ the Force of Thought and Care conquered his natural Propensity to Choler; insomuch that when “ he came to be old, he enjoyed an extraordinary “ Degree of Health, and was as remarkable for “ the Equality and Sedateness of his Temper, as “ he had been formerly for his Passion. He wrote “ Books on this Argument in his Old Age, in “ which he mentions the Disorder of his Youth, “ and promises himself a great many Years to “ come: Neither was he deceived in his Expectation; for he held out to above a Hundred, “ and then died a very easy Death. His Wife, “ who was no less aged than himself, survived “ him.”



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A  
TREATISE  
OF

Health *and* Long Life,

With the sure MEANS of attaining it,  
In TWO BOOKS.

The FIRST by  
LEONARD LESSIUS,

The SECOND by  
LEWIS CORNARO,  
A Noble VENETIAN:

Translated into English, by  
TIMOTHY SMITH, Apothecary.

---

*Auspicious Health, appear'd on Zephir's Wings;  
She seem'd a Cherub most divinely bright,  
More soft than Air, more gay than Morning Light.  
Hail blooming Goddess; thou propitious Power,  
Whose Blessings Mortals next to Life implore;  
With so much Lustre your bright Looks endear,  
That Cottages are Courts, when those appear.  
Mankind, as you vouchsafe to smile or frown,  
Find Ease in Chains, or Anguish in a Crown.*

GARTH.

---

L O N D O N:

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T H E

# PREFACE.

 H E Profusion of Luxury and Intemperance, into which this Age is fallen, renders every Attempt to extirpate them, and to enforce the Practice of their contrary Virtues, not only justifiable, but necessary. In all extreme and desperate Maladies and Disorders, as well of Mind as Body, no Help should be refused : For in such Cases, not so much the Means or Instrument, as the Removal of the Evils is to be regarded. Experience has often confirmed to us, that the greatest Events frequently  
arise

## P R E F A C E.

arise from the slenderest Causes. Upon this Consideration I have ventured to endeavour, by a modern Translation of the ensuing Treatises of *Lessus* and *Cornaro*, the reviving and bringing to light those excellent, though long-neglected and concealed Rules and Precepts of Temperance and Sobriety, therein laid down and prescribed to Mankind ; without entering into a tedious and laboured Apology for my Inequality to the Task, which, I think, favours more of Pride and Conceitedness in a Publisher, than any unfeigned Lowliness and humble Opinion of himself. And as to the Character and Reputation of the original Treatises, they are too well established to need a Recommendation.







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## CORNARO'S TREATISE.

*Of the Benefits of a sober Life.*




Hygiasticon :  
O R, A  
TREATISE  
Of the MEANS of  
Health *and* Long Life.

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CHAP. I.

*The Occasion and Scope of this Work.*

 HE many copious and learned  
Treatises already extant on the  
Subject of the Preservation of  
Health, seem at first View to ren-  
der this present attempt of mine  
altogether unnecessary and vain. But when I  
reflect on the almost infinite Number of Rules  
and Cautions they abound with concerning the  
Quality and Quantity of Meat and Drink ; con-  
cerning

cerning Air, Sleep, and Exercise; the Seasons of the Year, Purgations, Bleedings, and the like: And besides, the many different Kinds of Compound, Opiate, and other exquisite Remedies therein prescribed: And when I consider too, into what a Labyrinth of Care the exact Observation of these Things must of Necessity involve Men, and what a downright Slavery it must be to every Person, who endeavours punctually to perform each particular Circumstance in this Matter enjoined him: I say again, when I seriously reflect on the nice Performance which is required of all these Physical Injunctions; I cannot help flattering my self, but that this Treatise of mine, whose Rules are fewer, less perplexing, and equally as beneficial, will not be deemed impertinent, but meet with a favourable Construction, and kind Reception from the World.

And (moreover) besides the Difficulty of an exact Conformity to such a Multiplicity of Rules and Maxims, it is to be remarked, that when Men shall have done their utmost in this Point, the Issue or Success of their Endeavours commonly falls short; nay, many times quite contrary to Expectation: And the Reason seems to be this; either a total Neglect, or slight Observance of somewhat seemingly trifling and inconsiderable; yet on the critical Performance, or strict Practice whereof, perhaps depended the whole Business. For the Wills and Humours of Men (we know) are stubborn and uncontrollable, and their Appetites too ungovernable to admit of any violent Restraints. Men (we see)



see) will, at least the generality of them, eat and drink, and live according to the ordinary Course of the World, and indulge their sensual Appetites in every thing to the full. Thus comes it to pass, that all their other Care and Diligence concerning these Physicial Maxims, or Prescripts, in the End produce little or no Benefit at all. Hence proceeds that Aversion, which most Men retain for the Advices and Injunctions of Physicians, and their Forwardness to decline them, and to leave all entirely to Nature, and Event. To live physically they hold (according to the old \* Proverb) is to live miserably; and they look upon it as a very great Unhappiness for a Man to be dieted, to be denied the free Use (perhaps) of an insatiable Appetite, or Desire. To be kept (as it were) under such a perpetual Awe and Restraint, they imagine to themselves to be as deplorable a Condition as can befall him. For this Reason they are for giving a Loose to their unruly Desires, without consulting either the Quality or the Quantity of their Food, but fall to it twice or thrice, or oftner in a Day, and stick to it as long (perhaps) as their greedy Appetites will hold out. And when once their Bodies are full and satisfied, the very next Thing pitched upon, is an immediate Recourse, or Application, for some time, to Business, exercising the Faculties of their Minds in the Contemplation and Pursuit of some weighty and important Concerns. There is no such thing as persuading them to the Use

\* Qui medicè vivit, miserè vivit.

## 4      *Of the* MEANS *of*

of purgative Evacuations at proper Seasons, or before the Disease begins to gather upon them, concluding all is well and safe within, so long as nothing outwardly appears, or is felt to convince them to the contrary. Thus it happens, that their Bodies at long-run become full of crude and vicious Humours, which through a thoughtless Continuance do not only insensibly increase upon them, but at last turn to Putrefaction, and grow malignant. So that upon every light Occasion of either Heat or Cold, of Winds or Weather, of extraordinary Labour or any other Inconvenience or Excess, a dangerous Inflammation ensues, and vents itself in mortal Sickneses, and acute Diseases.

Many Instances of excellent Men have I myself seen snatched away by an untimely Death merely upon this very Account; who (no doubt) might have arrived at an advanced Age, had they but observed a due Regimen; and by their Learning, and good Works, might have been both a Benefit and an Ornament to their Country, and thereby (in all Probability) have added to their own Glory in a better World. Numbers unquestionably there are of all Sorts and Degrees of Persons, as well Clergy as Laity, who being either wholly ignorant of, or not duly considering this Matter, enjoy but an imperfect Share of Health; and who for Want of being better informed, or thoroughly convinced of it, find themselves grievously obstructed in their Studies, and in the Discharge of those Offices and Functions of the Mind, which is, or at least ought to be, their Desire, as well as Duty and Interest to perform.

Having

Having therefore for a long Time seriously and maturely weighed this Point, I at last concluded within my self, that it would prove a Work of no small Importance, to inform the World of that Method of preserving Health, which I myself have so long, and so happily experienced; and which has for many Years past preserved not only my Body sound, but also my Senses and rational Faculties free and clear. The bodily Inconveniencies I laboured under, before I entered upon this Course, were numerous; nay, I was so far gone, that even the ablest Physicians of the Times despaired of my living much longer: And no less happy were the Effects of such a Regimen to divers others, than to myself; being indeed the very self same, which Holy Men and Sage Philosophers of old practised: And it consists chiefly in this, *viz.* a right Ordering of our Diet, and in a certain Moderation of our Meat and Drink: Such a Moderation I mean, as is neither troublesom nor destructive to Nature, but on the contrary, the very reverse; adding daily as well Strength to the Body, as Vigour to the Soul.

While my Thoughts were intensely employed on these Matters, I was interrupted by a Person of Quality, who brought with him a little Book, wrote in *Italian*, entitled, *The Benefits of a Sober Life*; which he frankly offered and recommended to my Perusal. The Author of it was one *Lewis Cornaro*, a *Venetian*, a Man possessed of many excellent Qualifications, liberally endowed with the Gifts of Fortune, and universally esteemed and respected. In which

Book this Course of Life is wonderfully commended to all Men, and confirmed by long and undoubted Experience, I was so exceedingly delighted with the Reading of it, that I judged it well worthy a *Latin* Version, and highly deserving a Publication.

That this Subject is not foreign to the Profession of a Divine.

I would not that any Man should entertain any odd Notions of this Affair, that I, who am a professed Divine, should take the Liberty of writing on this Subject. In the Theory of Physick I have long ago made a considerable Progress; and I flatter myself, the present Design is no way foreign to the Profession of a Clergyman: In consideration that it is the Divine Virtue of Temperance, that is chiefly in Question; to wit, wherein it consists, what are the proper Means to compass it, what may be the true Measure of it's Object, how this Measure may be discovered, and in fine, what are the Benefits and Advantages resulting from it. Such a Search, such a Study as this, is not wholly physical; for both Divinity and moral Philosophy are intermixed with it.

Besides, the main End and Scope of my Design is well becoming a Divine. For my principal Aim is the furnishing the Religious and Devout with such Rules and Methods of living, as may make them with the greater Chearfulness, Ease, and Zeal, apply themselves to the faithful Service of the Great God, and of our Saviour Christ Jesus. It is, indeed, hardly credible with how great Alacrity, and with what inward Consolation, those Persons, who addict themselves

themselves to Sobriety, may (if so be they have any reasonable Notions at all of Divine Mysteries) attend Divine Service and the Preaching of the Gospel, their private Devotions and Meditations, and in fine, every Spiritual Exercise. And this, in Reality, was the principal View I had in the writing of this Treatise; this my chiefest Wish and Desire. As for the Help or Advantage that it affords the Studious and Contemplative, I shall say nothing of it at present, intending to speak more at large hereafter. Whether, therefore, you regard the Subject-matter, or the End, be that as it will; still I look upon it, that this Treatise is no way unbecoming, or unworthy the Pen of a Divine. Thus, friendly Reader, have I given you my Reasons for the Undertaking of this Work.

## CHAP. II.

*Of the true Meaning of a Life of Sobriety, and  
of the due Proportion of our Food, viz. Meat  
and Drink.*

**B**UT (to pass from the general Scope and Design of my Undertaking) I come now to the Matter itself; in treating whereof I shall consider these three Things: First, What is meant by a sober Life: Secondly, What is the Method required to the right adjusting of our Diet: And, Thirdly and Lastly, What are the Benefits and Advantages resulting from it.

As to the first Point, That is properly stiled  
a sober Life or Diet, which stints us in our  
B 4 Meals.

Meals, and will not suffer us to exceed the Bounds of Temperance, or to swallow more down, or oftner, than our Constitutions will well bear, and our Stomachs rightly and easily digest, with Reference to the Functions of the intellectual Faculties. This is what we term an orderly, regular, or temperate Life or Diet: Which Phrases or Denominations we shall severally make use of to signify one and the same Thing. The Matter then, about which this Diet is principally conversant, is Meat, and Drink; wherein a constant Measure is to be kept. Tho' it equally concerns the Care and Regulation of all other Things; such as immoderate Heat and Cold, excessive Labour, and the like; all which heap many Inconveniencies on the Body, and many times disturb at least, if not totally obstruct the Operations of the Mind.

Different Constitutions require different Measures.

Now this Measure or Proportion is not the same with respect to all, but very different according to the various Constitutions, particular Strength, and unequal Ages of Men. For one Degree of Proportion is due to Youth, when in it's Flower, another to Maturity, and a third to Old Age. The Sickly and Infirm, the Sound and Robust, the Phlegmatick and Cholerick, have likewise their several Measures; in regard, that in such a Diversity of Complexions the Faculties of the

Stomach are very different. What is every one's due Measure. Now the Measure of Food ought to be as precisely adjusted to the Quality and



Condition of the Stomach as possible ; and so indeed it may be said to be very exactly proportioned, when the Stomach kindly receives it's Food, and in the midst of any bodily or mental Exercises, can by it's concoctive and digestive Powers turn it into it's due and proper Nourishment.

I say, in the midst of any bodily or mental Exercises, &c. in respect, that Men of robust Constitutions and much Labour require more Food than the Tender, Studious, and Contemplative. For mental Employments greatly prejudice and retard the Concoction : And that, either because in drawing up the full Force of the Soul, they do (in a manner) lessen and suspend the Power and Actions of the inferior Faculties. Thus, for instance, when our Thoughts are actually very intent upon Study, we are many times deaf to the very Striking of a Clock, and for the most Part blind to, and regardless of any thing, that represents itself to our Sight, or other Senses : Or, it may be, because they do call off not only the animal, but the vital and natural Spirits themselves from their proper Offices. And often from hence it is, that a third Part of the Food shall suffice those, whose Profession of Studies oblige them to read or write much, which is necessary for them, that not only apply themselves to bodily Exercises or hard Labour ; altho' an Equality of Age and Constitution might otherwise (perhaps) demand an Equality in both their Diets.

The great Difficulty then lyes in finding out this Measure, which *St. Austin* of old well observed in his 4th Book against *Julian*, writing to this Effect : “ Now in the Act of that  
 “ necessary Pleasure of Eating, with which we  
 “ refresh our Bodies; who is able in Words to  
 “ express, in how bewitching a manner the agree-  
 “ able Sensation thereof infatuates and prevents  
 “ us from discerning the Measure of Necessity?  
 “ For, if there be any of those Provisions, that  
 “ yield a more than ordinary Delight in the  
 “ Eating thereof, set before us, we are thereby  
 “ quickly, and easily tempted to overlook the  
 “ Measure of Necessity, and to go beyond  
 “ those Bounds and Limits of Eating, which  
 “ are consistent with our Health; whilst we  
 “ cannot be prevailed upon to think that  
 “ a sufficient Portion, which in reality is so;  
 “ but are ever willingly deluded by their de-  
 “ licious Provocation, and fancy our selves to  
 “ be about the Business of Health, when in  
 “ very deed we are but too freely indulging  
 “ the Service of Pleasure. So that Lust knows  
 “ not the Limitations of Necessity.” Thus he ascribes the Cause of this Difficulty to Pleasure, which blinds us so, that we cannot discern the Bounds of Moderation; still inticing us on, and persuading us, that we do but make provision for Health, when in Reality we are only contending for Pleasure. The Discovery therefore of this Measure I shall make my Business to discourse of in the second Place, producing Rules for the clear and certain Attainment of it.

But:

But here, perhaps, it may be objected, that in regular Societies, such as are Colleges in the Universities, &c. no such strict Observance is required

Whether Students in Colleges, &c. ought to be solicitous concerning this Measure.

concerning this Measure; inasmuch as either the Statutes of the Societies, or the discreet Orders of Superiors, have allotted a Sufficiency, appointing, according to the different Seasons of the Year, such and such Portions of such and such animal Food and light Vegetables, and such Quantities of Wine and Beer, as are convenient; each of them being proportioned out by Weight and Measure: So that the Students boldly affirm, there can be no Danger of Excess, with a Proviso they do not exceed their stinted Allowances. It will be difficult, I fear, to convince these Gentlemen, that those Catarrhs, Coughs, Head-aches, Pains of the Stomach, Fevers, and others the like Maladies, which often infect them, are the Effects only of an Excess of their Diet. They will readily enough lay the Blame on either the Winds, a bad Air, too frequent Watchings, tedious Lucubrations, or any other the like external Cause: But their Opinions and Notions are certainly very erroneous; for it cannot possibly be, that any one particular Stint should be found proportionable to such a Variety of Appetites and Complexions: So that what is but reasonable and requisite for an hale, strong, and sprightly Youth, is more than twice or thrice the Portion of an aged, infirm Person. And this, I think, is a Truth, manifest without Demonstration. Now these

various Allowances, which are appointed at the Discretion of the Governors and Founders of such Societies, are not intended as just Measures for every Man: No; (these Stints being judged sufficient for the Cravings of the strongest and largest Stomachs) but that those, who are of more weakly Appetites, might have an Opportunity of exercising their Virtue by a voluntary Abstinence, and of keeping themselves within the Bounds of Reason and Moderation. For it is nothing very extraordinary, nor very meritorious, to shew one's self temperate in the Absence of Temptations: But to be able to sit an hungry in the midst of provoking Dainties, this is a Virtue, and a Victory indeed, and well pleasing to Almighty God. To the end, therefore, the Exercise of this Virtue, and the Rewards attending it in this, and in another Life, might not be wanting to those, who seek and endeavour after them; the Benefactors and Establishers of religious Societies have (perhaps) dealt out a larger Portion, and more of Variety, than is absolutely necessary, or than they would willingly each should consume. In relation to this we have a very singular Example in the Life of *Pachomius*, faithfully written above a thousand Years ago, as it is extant in *Surius*; wherein it is reported, that this very *Pachomius*, in his Monasteries, and especially in those, that younger Students lived in, ordered (besides Bread and Salt and Herbs) such or such a Dish of more delicate Provisions to be placed before them: To the end (that notwithstanding almost all the Monks

in general were so abstemious, as to refuse this more inviting Banquet) yet that each of them might have it in their Power however to eat thereof, or to abstain at Pleasure: And so, if either for Mortification-sake, or for the better qualifying themselves for religious Worship, they should resolutely deny themselves, they might be said to have exercised a greater Virtue; since it is more difficult, and consequently more commendable, to restrain one's Appetite amidst Variety of provoking Dainties, than can possibly be allowed, when those Temptations are out of Sight, or little thought of.

Nor do I think, that this Opinion will at all appear the less probable for supposing, that in this Allowance of Variety and Abundance there was a direct Intention of giving some kind of Refreshment to Nature. Inasmuch as the Refreshment intended, was not this; namely, that a luxurious Intemperance at any Time should be suffered to be indulged among them, but only that there might be, now and then, an Opportunity of Delight and Recreation administered through the different and grateful Savour of various Kinds of Dishes: However, with this Restraint and Caution along with it, never to permit this \* *Dulce Furere* to transcend the Limits of Temperance, nor yet fully to gratify the Cravings of their Appetites. For whatsoever exceeds this Measure, is to be placed to the Account of Vice, let the Solemnity of the Occasion be what it will, whether that of Marriage, Dedication of Temples, or

Hor. i. e. An agreeable Frolick or Extravagance.

any other the most sacred Feast. Now, that we must always hold to be Intemperance or Excess, which proves more in Quantity, than the Stomach is able perfectly to concoct, without the least Remains of Crudity behind.

### C H A P. III.

*Seven Rules for the better Discovery of this right Measure.*

**N**OW in order to find out this right Measure, it will not be improper to make use of the following Rules and Observations.

The first Rule is, That in case a Man takes so much Food at his Meals, as shall thereby render him incapable or unfit for his mental Employments, such as Prayer, Meditation, speculative Studies of Learning, and the like; it is then manifest, that he doth exceed that Measure which he ought to keep. For both Nature and Reason demand, that the vegetative Part in Man (that is that wherein the Growth and Preservation of the Body do consist) should be so managed and nourished, that no Offence or Hurt should be thereby given to the animal and reasonable Faculties of the Soul; inasmuch as the vegetative Part is ordained as an Assistant to these other, and for that Reason should be of the utmost Furtherance and Aid, instead of an Obstruction to them, in their several Functions and Operations. Whenever therefore, on account of the  
vegetative



vegetative Part, there is so much Food taken as proves of any remarkable Offence or Molestation to the Operations of the superior Faculties, namely of the Senses, the Imagination, the Understanding, or the Memory; then it is, I think, evidently plain, that an Excess of Diet has been indulged. Now this Irregularity causes Abundance of Vapours to be emitted out of the Stomach into the Head; from whence alone proceed this Offence and Impediment to the nobler Parts, which (as Experience testifies) would be but sparingly conveyed thither, was but a due Measure rightly observed. For all those that are sober Livers, are as expert, brisk, and active, and equally as capable of going through any Exercise, the intellectual Faculties shall require, as well after as before their Meals: And this *Cornaro* himself (whose Treatise of *The Benefits of a Sober Life*, is hereunto subjoined) doth often testify; and it is no more than what I myself, and divers others of the same Society do daily experience. Nay, those ancient and holy Fathers, whose Diet was but once a Day, and that but slender, were not one Jot the less qualified for their spiritual Exercises, nor thereby rendered less capable of performing them aright. If so, with how much the greater Ease then may those perform their religious Duties, who divide the Quantity, and twice a-day moderately refresh Nature?

I observed to you before, that those Vapours and Fumes, which cloud or darken the Understanding, do chiefly proceed from the Meat re-

ceived into the Stomach: Chiefly, I say, in regard that however this be the principal, yet it is not the sole Cause. For these Vapours arise not only from the Meat immediately before taken, which begins to be dissolved and concocted; but from that Abundance of Blood and Humours also which are lodged in the Liver, the Spleen, and the Veins; which, together with the Food, quickly cause a Fermentation, and convey too great a Store of noisom and acrid Fumes to the Brain. And these are Evils, which a sober Diet can alone rectify: Temperance by Degrees will be able to lessen this Overplus of Humours, to abate this ill Moisture, and to reduce them both in Quality and Quantity to their due Proportions; so that these Fumes, upon a moderate Refreshment only, shall vanish and be no more. For when Nature, by the Ministry of the vegetative Faculties, hath got all the Humours of the Body in a perfect Subordination, she doth so order and dispense all Things, as in a manner to ward off all Diseases from the Body, and will suffer no Impediment to interfere with the superior Functions and Duties of the Soul. Nor is it of any Consequence at all, that Men of sober Characters are addicted to the usual Custom of taking a Nap after Meals; since it is done by way of Refreshment only, and in order to recruit those Spirits, and recover that Strength, which, 'tis likely, may have been wasted by any bodily or mental Employments: For Sleep is subservient to both these Ends. Besides, this Nap of theirs is generally very short,

short, and what they themselves could with Ease refrain from: Where it is otherwise indeed, that is, all those who are wont to sleep a good While; it were necessary, that they abate as many Hours of their Night's Rest as they have consumed in Sleep the Day before. But after all, this Custom of Napping most Physicians hold to be better neglected, as the contrary one is judged to be the most agreeable to Health.

The second Rule is, That where there is such a Quantity of Victuals taken at once, as doth produce any remarkable Dulness, or Heaviness of Disposition, contrary to what a Man before enjoyed; unless it be by reason of some present Ailment, or by reason of the Remains of some former Indisposition: It is then a certain Sign, that the due Measure has been exceeded. For it is the only Business and sole Property of Meat and Drink, when moderately taken, to refresh Nature, and to strengthen and cheer the Heart. Those Persons therefore, who are of such an unhappy Constitution, as to feel a Weight, or an Oppression of Stomach upon every Meal they eat, would do wisely in lessening their daily Portion, and in weighing carefully the Rise of this Mischief; whether it springs from too great an Abundance of Meat and Drink, separately or jointly: And when they have discovered where the Error lyes, they must then immediately (if they value their own Ease and Health) set about rectifying it, by continuing to eat and drink less, till the Cause of their Disorder shall entirely cease.

Numbers

Numbers there are, who are greatly deceived in this Matter, who although they feed liberally upon what is very nourishing, yet are perpetually complaining of a peculiar Faintness and Weakness of Stomach; which they very injudiciously ascribe to the Want of Nourishment and animal Spirits: Whereupon they fall upon gratifying their Appetites with what is more delicious and luxurious still, and take Care to provide Breakfasts betimes, from a vain Apprehension of Nature's sinking for Want of proper Sustenance. Thus, (as I said before) do they wretchedly impose upon themselves by these their absurd Notions and Opinions. For instead of a timely Abstinence, or some proper Evacuation to disburthen Nature, already oppressed with too great a Store of ill Juice and Moisture; they take a quite contrary Course, and by still forcing more down, foolishly add to their former Disorder. For this Weakness they so much complain of is the sole Effect of ill Humours, and not of the supposed Want of Nourishment: And this is plain from the Poverty of the bodily Constitution, and also from those frequent Swellings and Gripings of the Belly, the just and almost unavoidable Consequences of such high Living. Now the Muscles and Nerves are vastly prejudiced by reason of these gross Humours clogging them up; through which the Spirits themselves have their only Passage: Whereby it comes to pass, that the animal Spirits (from which, as from the common and immediate Spring of Life, every Power of Sense and Motion in the Body is derived).

rived) in a great Measure are obstructed in their Course, and debarred that Prerogative over the Body, which is due to them: And thus merely from the Interception of the animal Spirits through this Excess of Humours, proceeds all that Weakness and Lumpishness of the Body, and Stupidity of the Senses. We daily see Instances of Persons, whose Bodies are thus overcharged with those ill Humours and vicious Moisture I have been speaking of, to confirm the Truth of all this; who every Morning of their Lives feel a Debility, and an Oppression of Spirits, on Account of those Superfluities remaining in them after their former Night's Supper and Repose. But when once Abstinence and the Purgations of the Head begin to throw off these bad Effects, a sudden Cheerfulness and Activity gradually ensue; and this Vigour would still continue to encrease upon them, with a Proviso they could be but content to confine themselves to a spare and simple Diet. But in case they indulge themselves in high and moist Foods and rich Sauces, while the Remains of these Moistures lye unconcocted in the Body, their former Indisposition will quickly return again, and create them equal Torment and Uneasiness. The Man therefore that is desirous of preserving his Senses and rational Faculties free and clear, and would be able to act with a sprightly Vigour and lively Apprehension, must forbear the spurring of Nature on beyond her Craving; and must (if Need be) in order to expel the contracted Humours, make a proportionate Abatement in his Diet;  
that

that so the Spirits may have a free, uninterrupted Passage through the several Parts of the Body; and that the Mind also may be constantly prepared, and apt for every Motion and Service in the Body.

The third Rule is, That we must be careful not to have an immediate Recourse from an irregular Way of Life to a severe and precise one; but it is to be done cautiously and by Degrees, daily subtracting from our wonted and excessive Luxury by small Abatements; and in this Method are we to persevere, until we shall have at Length arrived at that just Proportion, which is no Ways burdensom to Nature, nor yet prejudicial to the Operations of the intellectual Faculties\*. This is a common Tenet among Physicians, that all violent or sudden Changes, if any Thing remarkable, do prejudice or injure Nature; in regard that Custom obtains almost the Force and Quality of Nature it self. Wherefore it cannot be but of very dangerous Consequence for a Man forcibly to be driven from that, whereunto he has been so long accustomed, and instantly to be obliged rigorously to pursue the very contrary. For as that, which is contrary to Nature, so that likewise, which is contrary to long and inveterate Custom, is very grievous and difficult to be undergone: And

\* Dr. Cheyne, in his *Essay of Health and Long Life*, widely differs from *Lessius's* Opinion; who says, there can be no Manner of Danger in breaking off so pernicious a Custom all at once, as is pretended: That it were as reasonable for him that is fallen into the Fire or Water, to lye there, because of the Danger of removing him suddenly. Vide Page 45.

therefore



therefore it is adviseable, that old Habits be shook off by Degrees, and not of a sudden; that as our Progress in them was slow and gradual, so must our Regress be. And thus the Alteration, the less perceptible it is, the less Difficulty will it create us in the Performance.

The fourth Rule is, That notwithstanding an exact Proportion cannot be precisely adjusted for each Person, considering the various Differences of Mens Ages, Strength, and Dispositions; and also the great Diversity in the Nature and Quality of various Kinds of Food: Yet (generally speaking) for those, who are much advanced in Years, and for those also, that are of weak Complexions, twelve or fourteen Ounces of Food a-Day are judged sufficient, and are what ought not to be exceeded: And as their Food, so should their Drink be equal. But this is to be understood of those only who are employed in sedentary Professions, or intellectual Studies, and use very little or no Exercise of Body. *Lewis Cornaro*, the *Venetian*, greatly extols, and approves this Measure: Who himself in the thirty-sixth Year of his Age first entered on this Regimen, and continued in it with perfect Health, and the Integrity of his Senses, to near fourscore Years of Age. The Eastern Christians likewise, who fled from the Persecutions to the Deserts of *Egypt* and *Arabia*, lived to a very great Age on this Allowance, with nothing but mere Element for Drink; and according to *Cassian*, this Proportion was established (as it were by a Law) throughout their Monasteries. Now if  
these

these holy Fathers upon long Observation found twelve Ounces of Bread, without the Addition of any other Sort of Food, to be sufficient, and by this one common Measure preserved their Minds and Bodies sound, even to a good old Age; surely then, that same Quantity of Bread, doubled by as much of any other Sort of choice Victuals, yielding twice the spirituous Nourishment, cannot but suffice Nature; especially too, when this Consideration goes along with it, that instead of Water, which was their only Drink, we now allow ourselves in the frequent Use of generous Wines and strong Liquors: And whatever Notions we may entertain of these ancient Fathers Abstemiousness; it is certain, they all consumed not even this Measure, but that many ate, and drank, and lived with less.

That this Measure may suffice (ordinarily) even the Sound and Robust.

Now although what hitherto has been discoursed of in this Place is chiefly concerning the Tender, the Weak, and the Aged; yet I am of Opinion, and to me it seems very probable, that this particular Measure is sufficient for those that are in Health and Vigour, and in the Verdure of their Years; I mean, provided they are Persons, whose Professions lead them to much Use of their intellectual Faculties, and the free Indulgence of speculative Studies. And this is a Truth founded on infinite Examples of holy Men in former Ages, whose Lives are still extant in History; who, from the Meridian of Life, or before, strictly observed the same Regimen;

Regimen; and although Bread, or Herbs, or Pulse was their only separate Food, and as plain and coarse as this their Manner of Diet was, yet they lived very long and very healthy, even in the Height of their Persecutions. And I am the farther inclined to believe this Measure sufficient, in regard, that in almost all Monasteries, it was commonly established, as it were by Law, as ordinarily sufficient as well for younger, as elder Persons: So that the ancient Fathers, whose own better Experience had taught them, what in this Kind was most requisite for Nature, have judged that this same Measure might ordinarily suffice to After-ages: And with this Opinion of theirs does *Lewis Cornaro* fall in, whose own Example is a Confirmation of it: Who (as I observed before) in the Meridian of Life, first began this Stint, and continued it in a Manner punctually to his Dissolution.

The fifth Rule is, That there is no great Regard to be had concerning the Quality or the Nature of the Food; provided the Person is remarkable for, or for the most Part enjoys a sound and healthy Constitution; and upon his eating of such and such Kinds of Meat, no seeming Disorder of Stomach doth ensue. For (generally speaking) any Sort of Food that is common to one suits agreeably enough with hale Constitutions, if so be not too much of it be taken at one Time: And thus a Man may live as healthily as he could wish to do, and as long as Nature designed him, upon a Milk Diet alone, with Butter, Cheese, and Beer; especially if from his Infancy he has been used

to

Hurtful Meats to little else. But from those Foods, are to be avoided. though never so palatable, which are certain to put the Stomach into an immediate Disorder, it is prudent to abstain, at least from feeding too liberally upon them. Among which none ought more industriously to be avoided (because it is generally believed nothing is of more pernicious Consequence) than your fat Meats. These mightily weaken the Stomach, and relax it's astringent and retentive Faculty; whereby the Concoction is in a great Measure spoiled; and whatever is taken down besides, is apt to slip undigested, and half raw (as it were) out of the Stomach. Besides this, there are other Mischief's consequent hereupon: Fumes are often plentifully conveyed from the Stomach to the Head: These too are often seconded by Dimness of Sight, Coughs, Asthmas, and other Infirmities of the Lungs: And the very Meats themselves too, unless perfectly concocted, (to which End both a good Stomach and Length of Time are requisite) are the Product first of vicious Humours, and then afterwards of bad Fevers; in regard they are converted partly into cholerick, and partly into phlegmatick Juices and Moistures. It is adviseable therefore, that Students refrain as much as possible from this pernicious Way of Feeding; and if at any Time they chance to fall in with such Provisions, be it remembred, it is to be done but very sparingly, and not without taking a good Quantity of Bread along with them: And this will be a Means partly to avoid the Danger of these intolerable, and too frequently fatal Inconveniencies.

Of much the same Nature are all those Kinds of Food, (as it is often seen) that in the Head breed Cataracts, Clouds, Dizziness, Distillations, and Coughs; and that affect the Stomach with Crudities, Flatulencies, Gripings, Gnawings, Frettings, and the like: And in a Word, all those that any ways injure the bodily Constitution, or impair the intellectual Faculties. For how absurd and senseless a Thing is it to purchase the vile and momentary Pleasures of Gluttony, at the Expence of so many Inconveniencies? And certainly there cannot be a plainer Demonstration of a Man's Slavery to this Vice, than when he immoderately fills his Belly, and pours in that, which he is already but too sensible is so very destructive to his Constitution, purely to gratify the Craving of a liquorish and an inordinate Appetite. Now when, I say, it is a Man's Interest, and an Obligation which he is under to deny himself these Kinds of Food; I would not be understood to mean, that a Man may never venture on them at any particular Time, or on any extraordinary Occasion: No; what I would willingly be understood to mean, is, that I would have them but very seldom used, and then but very sparingly: And thus it may be, nay, it often happens, that those very Provisions, which, when taken in larger Quantities, are manifestly injurious, do in less Proportions even benefit Nature.

Among all these Kinds of Food, there is none, in my Opinion, more proper for aged, infirm Persons, than *Panado*;

*Panado* a very convenient Food for the Aged, &c.

C

which

which (as *Lewis Cornaro* testifies) with now and then an Egg or two, is alone sufficient for the Sustenance of Nature; and a Diet, on which any Person may live to a great Age with Chearfulness, and a good State of Health. *Panado* is the *Italian* Name of that Kind of Pap or Gruel, whose Composition is nothing else but Bread and Water, or some Flesh-Broth stewed together. The Reasons why this Kind of Food is deservedly so much in Esteem and so very excellent, are, because it is most light and easy of Digestion; and so very like that Chyle, which the Stomach itself makes by the Concoction of Meats. It is remarkable also for it's most temperate and inoffensive Qualities, and for it's being less subject to Putrefaction and Corruption, than many other different Kinds of Food are. Besides all this, it makes a Plenty of good Blood; and, if required, it is still capable, with the Addition of a very few Ingredients, of being made warmer, and more comfortable, and nourishing to the Stomach. So that worthily was it spoken by the Wise Man, *Ecclus. xxix. The Principal of Man's Life are Bread and Water.* The Import of which Words is, that these are, and ought to be, a Man's chief Support: And as the Wise Author of our Being originally designed them, as alone sufficient for the Preservation of Life; the solicitous Pursuit of expensive and delicate Varieties, as they administer only to Lust and Gluttony, is altogether needless.

*Plutarch,*



*Plutarch*, in his *Treatise of Health*, disallows of Flesh: Where he says, “\* That Crudities are greatly to be feared upon such Meals. For the eating of Flesh (even upon the Stomach’s immediate Reception thereof) doth very much oppress it, and upon it’s passing off, is apt too frequently to leave behind malignant Remains. It were therefore certainly best so to inure the Body, that it should not need or require the Feeding on any Flesh at all. For the Earth produceth in Abundance Eatables, sufficient as well for the Delight or Gratification, as the Support or Nourishment of the human Constitution. Great Part whereof may be eaten simply as they are; and the other, by the various Forms and Compositions of Art, may be rendered very palatable and very agreeable.” With this Opinion of *Plutarch* many Physicians join; and Experience, the most undeniable Proof of all, confirms it. For there are many Nations, who seldom eat any Flesh at all, but live chiefly on Fruits and Rice; and by this same Course of Diet prolong their Lives and preserve their Healths very wonderfully: Such are the Inhabitants of *Japan*, the *Chineses*, the *Africans*, and the *Turks*. Nor need I to have wandered abroad into History for

\* *Maximè cruditates metuendæ sunt ab esu carniû. Nam hæc & initio statim valdè prægravant, & reliquias post se malignas relinquunt. Ac optimum quidem erat ita corpus assuefacere, ut nullum id carniû requireret esum: non enim modò ad nutriendum sufficientia largiter tellus producit, sed etiam ad delectationem & voluptatem; quibus partim nullum alium apparatus requirerentibus vesci possis, partim sexcentis modis miscere & suavia reddere. Plutarchus lib. de sanitate tuenda.*

Instances of this Nature: The very self-same Thing is to be seen at home among our own Countrymen, and many others of mechanick Employments; whose ordinary Fare is Bread and Cheese, or Butter, Pottage, Pulse, or Herbs; seldom indulging themselves in Flesh: And yet how hale, hearty, and strong are they? And who (generally speaking) live longer, or indeed so long, as the low and temperate Feeders? Not to mention any Thing of the Fathers in the Desert, and of all Monasteries of old.

Variety of Dishes  
is prejudicial to  
Health.

The sixth Rule is, That it is absolutely necessary, that every Man (the Preservation of whose Health is at Heart) should above all Things forbear Variety of Dishes, and the luxurious Artfulness of Cookery. Upon this Account is it, the most learned Physician *Disarius*, and even *Socrates* himself, endeavour to dissuade Persons from tampering with those Meats and Drinks, *qui ultra sitim famemque sedandam appetentiam producerent*; “which lengthen out  
“the Appetite beyond the natural Cravings of  
“Hunger and Thirst.” And this indeed is a common Rule to all Physicians: And the Reason why it is so, is, because Change and Variety are grand Incentives to Gluttony, and strong and endless Provokers of the Appetite: And thus comes it to pass, that the due Proportion is enormously exceeded, and oftentimes three or four Times as much as would suffice Nature, is swallowed down at one Meal, purely to gratify a sweet Tooth or a brutal Itch. Besides, there is a great Diversity in the very Nature and Temper

per of various Sorts of Food; and these are often very contrary to each other in their Consequences; for some are sooner, others later in their Digestion: And this is an Inconvenience, from whence spring intolerable Mischiefs; such as Wind and Crudities in the Stomach, Gripings of the Bowels, Colicks, Obstructions, Pains in the Reins, and oftentimes that most racking Disease, the Stone itself; and in a Word, a total Depravation of the Digestion. And these Evils (as I told you before) follow upon such a luxurious Intemperance and ill-chosen Diet, which will not fail, sooner or later, to corrupt and vitiate that Chyle or Juice, which is the main; nay, the only Recruit of either good or bad Blood, and consequently of either good or bad Spirits. Whereupon *Francis Valeriola*, an excellent Physician, in one of his Chapters on this Head, argues thus: “† That all Physicians have been  
 “equally of the same Opinion, that nothing is  
 “more pernicious to Mens Health, than Variety  
 “ty and Plenty of Meats at the same Table, and  
 “making long Meals.” And *Xenophon*, in his first Book of the Sayings and Doings of *Socrates*, writes, That his Diet was most spare and simple, and such a one, as it was in every one’s Power easily to procure as well as *Socrates*; it being of so trifling an Expence, and so very ordinary. *Athæneus* out of *Theophrastus* reports likewise, That among others there was one *Phalinus*, who used nothing else but a total Milk Diet: And

† *Ciborum varietate & copia in eâ lem mensâ & productione in longas moras, nihil nocentius homini ad salutem, omnibus ex æquo medicis visum est. Locor. Comm. lib. 2. cap. 6.*

again, according to *Pliny*, one *Zoroastres* lived 20 Years in the Desert on Cheese only ; which was so remarkably tempered, as never to have been impaired by Age. In a Word, although the Quantity of Food may indeed be varied according to the Age, Sex, Nature, Strength, the Country the Party is of, and the Exercise he uses ; yet still, as well in the present Age, as it was once in the former Ages of the World, Persons of all Sorts, and of every Nation will live more healthy, and longer, by universal Temperance, than otherwise.

But to proceed to the seventh and last Rule: Whereas the main Business, or chief Difficulty in fixing and punctually observing a due Regimen, proceeds from the sensual Appetite ; and as that very Appetite is derived from the Apprehension of the Fancy or Imagination, whereby Meats are conceived to be delicious ; special Regard must be had, in order to correct and cure this dangerous Conceit betimes : Towards the more effectual accomplishing of which, two Things especially are absolutely necessary ; the one is, That a Man do (as much as conveniently may be) shun Assemblies and Company, and withdraw himself from Feasts and Dainties, whose more agreeable Sight and delightful Smell serve only to stimulate the Appetite, and insensibly to cheat Men into Excess and Gluttony. For the Presence of every Object is naturally moving and affecting, and operates upon the Faculty, to which it properly belongs: And therefore it is certainly more difficult to curb the Appetite, when in the tempting View or immediate Expectation

pectation of some inviting Banquet, than not to long for what is absent, or at an unknown Distance: And the very self-same Thing holds good too in all the Objects and Allurements of every other Sense. The other Thing, that is so very conducive to the same End, is, to endeavour to be thoroughly persuaded or convinced, that the bewitching Charms and Enchantments of Gluttony are not what they at first externally appear to be, exquisitely palatable and agreeable; but on the contrary, exquisitely sordid, ill-favoured, and detestable, as Experience too often, and too soon convinces Numbers. For all Things, when resolved into their Principles, discover what in reality they are, and manifest what that was, that lay disguised under that grand and amiable Appearance, with which they were presented. Now what can be imagined more noisom and disgustful, than these various and rich Foods and high Sauces, when once they have undergone a thorough Change in the Stomach? And it must be allowed, that the greater the Artfulness or Luxury is, that is used among them, the more noisom consequently will be their Savour, and the more pernicious still their Effects. And thus it falls out, that some People, through an Excess of high and sumptuous Living, are by and by constrained to have Recourse to the Assistance of outward Perfumes, in order to qualify or allay that otherwise intolerable Odour of their Bodies. Their very Breathings and Excrements too shall become most foul and stinking, and at Long-run equal in a Manner to Putrefaction itself: The contrary whereof none more

fully, or more happily experience, than your hale, robust, fresh-coloured Peasants, and mechanick Artificers, who contentedly live on plain Country Fare, with Temperance and due Labour.

And this Happiness of Constitution, so peculiarly adapted to Temperance and Sobriety, is the admirable Contrivance, and Ordinance of the Wise Author of our Being: To the End we might be the sooner, and the more effectually wrought upon to condemn splendid and sumptuous Entertainments; to retrench our Extravagancies, and to recal and amend our Follies; to abandon our Excesses, and to become daily the more prudent, no less in the Choice of than temperate in the Use of all Things. And if Health, and Ease of Body and Mind, and Length of Days (Blessings, which the Generality of Mankind are apt to esteem the greatest that can befall them in this Life) are not of themselves Encouragements powerful enough to work in us an entire Reformation; yet, if we will be but at the Pains seriously to reflect a little, (as indeed it is a Matter, which well deserves our most frequent and serious Meditation) we shall soon be convinced, to our much greater Comfort and Encouragement, that an holy Sobriety extends it's Views still farther, even beyond the unrelenting Grave; and that it carries it's nobler and eternal Rewards along with it. So true it is, that Godliness hath the Promise of this Life, as well as that which is to come.



## C H A P. IV.

*Certain Doubts and Objections answered.*

**A**S there are two Doubts or Questions, which more immediately offer themselves to our Consideration in this ensuing Chapter; the first I shall take Notice of, is this: Whether or no it is not proper both the Quantity and Quality of Meat and Drink should be varied according to the different Seasons of the Year. Forasmuch as a larger Portion of Food seems more agreeable to Winter than to Summer; in regard that in the Winter-time (as *Hippocrates* affirms, Sect. I. Aphor. 15.) Mens Bellies are hotter, by reason of the cold Air without forcing the Heat into the inward Bowels, as it were from the Circumference into the Center. But in Summer (*vice versâ*) Mens Bellies become more faint or languid, in regard that by the Warmness of the Air the Heat is forcibly extracted from the inmost Parts, as it were from the Center to the Circumference, and there dissipated. In like Manner drier and hotter Kinds of Provisions seem more requisite for the Winter Season, by reason of the Abundance of Phlegm, which is then bred, and is not so easily and readily dissolved. But in the contrary Season, a moist and cooling Diet is much more proper; inasmuch as through the Heat of the external Air, there happens a great and copious Effusion of Humours, and an over heating and parching of the Body.

Whether this  
Meas re be to be  
altered.

In answer to this, I say, That how closely soever we ought at all Times to adhere to the approved Maxims and stated Rules of Physicians; yet in this Particular, however, an Over-preciseness, or Scrupulousness, is not material. For when there is an Opportunity of Compliance wanting, we need not be extremely solicitous concerning it. For in case we find Necessity of a drier Kind of Diet in Winter, or long continued moist Weather, which cannot readily be procured; this is an Inconvenience, which may easily be remedied by increasing our Stint of Bread, or by lessening that of our Drink, or other moist Nourishment. For the Abundance of Liquor, or other moist Food, which in a dry Summer seems mostly beneficial, will (if continued many Days together, when once the Air is grown raw and cold) in all probability even prove prejudicial; because it is many Times apt to occasion Distillations, and to produce Coughs, and Hoarsenesses of the Lungs: And again, on the other hand, when a moister Kind of Diet seems most requisite, the Portion of our Liquor may be augmented by diluting our Wine with a little more Water; or, what is as well, we may drink clear Small-Beer of a due Age, which is of itself alone sufficient to moisten and refresh the Body. I no where remember, to the best of my Knowledge, that the holy Fathers of old made any Account at all of this Diversity of Seasons; but that they appointed one and the same Measure of the same Kinds of Victuals annually to be observed among them; and in this Method of Diet did they constantly and punctually persevere, and yet notwithstanding they

they arrived at a green old Age. But in this present Age there is a Plenty of Provisions in all Societies, as well civil as religious: Provisions, proper for each Season, and for every Occasion: So that every Man, who follows and delights in a Course of Temperance, may indulge himself in whatever he fancies to be most agreeable to his Palate: And I hold, it may be done with Safety, and without Blame, if at the same Time upon Experience he finds it to be no less agreeable to his Constitution.

The second Doubt or Question to be considered, is, Whether or no this Measure and Stint, which we have prescribed, or any other, that Men shall judge most convenient for them, ought to be taken at one, or more Meals. To which I answer, That however all the Ancients, who were so eminently temperate, were content with but one Meal a Day; and that, according to *Cassian*, was either after Sunset, or at the ninth Hour of the Day: Yet there are Numbers, besides myself, who are of a different Way of Thinking; and hold, that the Aged, the Sickly, and the Weak, should divide the Quantity. And the Reason is plain; because those very Persons not being able to take much Sustenance at once, it is better that they eat the oftner, and less in Proportion, the more frequent the Repetition of their Meals is: For hereby will the Inconvenience of a disordered Stomach be avoided, and the Digestion too rendered much lighter and easier by far. Wherefore it is adviseable, that they

Whether the daily Measure or Stint ought to be taken all at once, or divided into Portions.

take seven or eight Ounces at Noon, and at Night about half the aforesaid Quantity, or otherwise, as they themselves upon Trial shall learn to be best and safest for them. But after all, in these Cases, long Custom bears a mighty Sway, and there is a great deal of Regard also due to the Disposition of the Body. For if the Stomach abound with cold and tough Phlegm, it seems expedient that a Man should make but one Meal a Day of animal Food, considering the Length of Time requisite for it's perfect Concoction and Dispersing. And this I myself have abundantly experienced, both to my Satisfaction and Advantage. However, it will not be amiss to take some little Matter at Night; and what I would willingly advise a Man to, are such in particular, as may serve in some Measure to dry up the vicious Moisture of the Stomach, viz. a few Jarr-Raisins with Bread, or some other light Food, endowed with the like drying Properties. For all those, who are thus unhappily affected, cannot be too careful, nor too speedy in correcting this Evil as effectually as may be; since from this very Indisposition the Stomach is troubled with Flatulences, which naturally ascend up into the Brain, and affect it with a Swarm of noisom Effluvia. *Sapientia* (says one) *in sicco residet, non in paludibus & lacunis.* Whence *Heraclitus: Anima sicca, sapientissima.*

But here, perhaps, it may be objected by some, in Confutation of what hath been already delivered, that this stinting a Man's self in his Food, is attended with some bad Consequences; and is an Error, which many excellent Physicians have

have thought fit to reprove. For (say they) the Stomach is hereby contracted, and at length becomes so much accustomed to this fixed and proportionate Measure that if at any Time it chance to exceed, the Capacities of receiving being (as it were) forcibly enlarged and extended, it suffers much in it's Oppression from it's unnatural Load. In order to remedy which Inconvenience they argue, that no Person ought precisely to follow one particular Regimen; but to allow himself a little more freely in his Diet at one Meal than at another: And this Opinion of theirs *Hippocrates* himself seems to fall in with, and to confirm in his fifth Aphorism, Sect. I. where he says, \* "That a very slender, stated, and exact Diet is dangerous, even in the Healthful and Sound; because it is with much greater Difficulty or Trouble, that they bear with any Failures or Omissions in this their Course of Temperance. Therefore on this Account a slender and exact Diet is more dangerous, than one a little more plentiful."

My Answer is, That this Rule takes Place in all those that have neither Conduct nor Discretion enough to continue long in the same Course of Temperance and Sobriety; who are still so little Masters of themselves and Appetites, as easily to be diverted from their wonted Regularity, whenever Provisions of Number, Plenty, and Delicacy, tempt them to Sensuality; and more especially, whenever the persuasive

\* Etiam infans periculosus est valdè tenuis, & constitutus, & exactus victus; quoniam delicta gravius ferunt. Ob hoc igitur tenuis & exactus victus periculosus est magis quam paulò plenior.

Arguments, and strenuous Solicitations of agreeable Friends and cheerful Company unanimously conspire at the same Time, towards gaining them Members of their Society, and Partakers of their Excesses. These Persons (I will allow) may derive to themselves many Inconveniencies from their Folly, and Weakness, and Inconstancy; and not undeservedly. But the Case is widely different with those, who can resist these proffered Occasions and Excesses whenever they please; and are so far their own Masters, as to be able to persist in their usual Course of Temperance and Frugality. To them a set and exact Diet is most agreeable and fitting; more especially, if they are Persons in Years, and of weakly and tender Constitutions; as both Reason and Experience do evidently demonstrate. Nor doth it argue greatly, if now and then, upon some particular Occasion, they are tempted to exceed; since (I am persuaded) little Prejudice can accrue merely from one or two Excesses, to such Persons as are sober in the main, and are careful to make it up by a greater Degree of Abstinence afterwards. As for Instance: Allowing any sober Person be prevailed upon to indulge himself a little more freely in his Diet at Dinner, then let him forbear any Supper at all: Or if at any Time at Supper he is drawn to exceed, then it will be proper for him to omit his Dinner the next Day following. And this is an Inconvenience not of such mighty Moment, (one should think) that (on purpose to avoid the Hazard thereof) a Man should be against, or discouraged from binding himself ordinarily to a  
set



fet Measure of Diet; inasmuch as these accidental Excesses, so they break out and blaze but seldom, are rarely prejudicial, even to the Aged and Infirm.

But in case indeed this Intemperance or Irregularity be suffered to undergo frequent Repetitions, and it's Continuance to prevail many Days together; they, who have been once accustomed to a low and light Diet, will be sure to heap upon themselves manifold and fore Disorders; more especially those, who are already well stricken in Years, or are of sickly declining Natures. In Confirmation of the Truth and Certainty whereof we have a notable Instance in the Person of *Lewis Cornaro*, the *Venetian*: Who (as himself testifies) from the 36th Year of his Age, to upwards of 74, during which Time he lived upon the scanty Allowance of 12 Ounces of Food, and 14 of Drink *per Diem*, he enjoyed his Health very prosperously: But when once he came, through the irresistible Importunity of some of his Friends, to deviate from his accustomed Manner of Life, he soon was convinced of the unhappy Difference. Himself tells us in his own *Treatise of Temperance*, That this Change brought on him a violent Pleurisy in his Side; that it created him many wandering Pains of Body, and at length threw him into a very severe high Fever, which held tormenting him 35 Days without Intermiſſion; so that the Physicians judged him past all Hopes of Recovery. He also farther adds concerning himself, that Death must shortly, and unavoidably have been his Fate, since Medicines were all in vain, had

not

not he made a timely Return to his former Course of Temperance and Sobriety; by the mere Force whereof he recovered, and lived many Years afterward with great Cheerfulness. The like Instance of a Person, I myself remember to have happened; whose Custom it was to make his Dinner his chiefest Meal, not caring for much Supper: And while he followed this his chosen and approved Regimen, he enjoyed a large Share of Health: But upon his recanting his Method of Living, through the Persuasions of some of his most intimate Friends, who advised him to take a little more largely at his Suppers; he in a very short Space of Time became full of Complaints from the cruel Pains, which affected his Stomach and Bowels in so terrible a Manner, as (it was thought) did endanger and threaten his very Life: And notwithstanding by the Help of many Remedies, and the Care and Advice of very knowing Physicians, he was twice relieved, and happily set free; still he relapsed a third Time into the same Passions and Disorders. Whereupon, finding little Encouragement either from the Art of Physick or Physicians, he was at length determined, upon this his third Relapse, to betake himself to his former wonted Course; which he no sooner entered upon, but found mighty Benefit, and his Pains to assuage daily; and in a few Weeks he was so perfectly brought to rights again, that no seeming Disorder did remain, save only a great Debility and Weakness of Body, which his dry and sober Diet quickly rectified. For it is neither the Abundance, nor the Daintiness of Food, that  
strengthen

strengthen and support Nature; but the moderate Use or Quantity equivalent to the Strength, and the good Condition of what we eat, answerable to the Constitution of the Body.

Nor is *Hippocrates's* Aphorism before alledged, contrary to this Opinion of ours: For what he there signifies by a spare Diet, is of so small Nourishment, and besides so little in Quantity, as is not sufficient for the Upholding of a Man's natural Strength, and the Support of his Constitution. But we admit of all Manner of Victuals, that are agreeable to Nature, and such a proportionate Measure of them, as best suits the Stomach, and mostly tends to the Preservation of Health.

It is likely indeed some may say, it is not in every one's Power (at least not with equal Ease and Convenience) to observe this exact Course of Diet. What then? Can there be imagined no other Way for a Man to preserve his Health and prolong his Life by? Undoubtedly there may; namely this: That twice every Year, *viz.* Spring and Autumn, the Body be well purged and cleansed of all it's sharp and crude Humours. I speak of all those who do not ordinarily use much Exercise of Body, but are altogether intent upon intellectual Studies: Such as Gentlemen of the long Robe, Lawyers, Students, and the like. Nor ought this Purging to be but after a good Preparation of the evil Humours, and then not without the Advice and Direction of some honest and skilful Physician: Neither will it be by  
any

Purging seasonably, another Means of preserving Health.

any Means safe or proper to undertake this Business rashly, by a too heady, or a too speedy Repetition of Medicines one upon the Neck of another ; but it is to be done gently, cautiously, and judiciously, by taking suitable Remedies for two or three Days together. Thus will the Physical Regimen be the more easily borne, and it's Virtues or Effects communicated with double Relief and Benefit to the Patient. For on the first Day, the first Region, (as it is termed among Physicians) that is, the Intestines are to be purged ; on the second, the Liver ; and on the third, the Veins ; in which lyes the great Source of vicious Humours. For all those Persons, that in any Sort live intemperately, do daily add fresh Supplies of bad Humours ; which being sucked (as it were) by a Sponge into the Veins, are dispersed throughout the whole human Machine. So that in two or three Years Space there shall be collected together such an huge Mass of crude Humours, as one would imagine impossible for the Habit to contain.

Now these Humours at long-run do corrupt and putrify, and bring upon a Man mortal Diseases ; and are (in fact) the sole and true Cause of so many unhappy Wretches dying before their Time. For almost all, that die before old Age, do fall by this very Means ; namely, by their Intemperance and Excess ; save those very few in Comparison, who are slain by outward Violences, either by the Sword, or Fire, or Water, or wild Beasts, or by any other, the like fatal Accidents : As also excepting those, whose  
Lives

Lives are finished by either the Plague, or Pestilence, or Poison, or by some other, the like fatal Infection. And it is not to be questioned, but there are a great Number of Souls, who with a Store and Plenty of all Things good in their Possession, do die and perish through this Abundance of malignant Humours in their Bodies; who, had they been condemned for Galley-Slaves, and kept sober on Bread and Water, might have endured less, enjoyed a better State of Health, and longer Life. This Danger therefore may in a great Measure be avoided by purging seasonably, at least twice every Year. For thus will it be found upon Experience, that neither the Quantity of ill Humours will be so very large, nor their Malignity so great, being evacuated and kept under by proper Medicines, taken as before directed. And many, who have been careful in observing this same Method, have I myself known to have arrived at a good old Age, and to have passed their Days in innocent Mirth, and with Freedom of Spirits, uninterrupted by any remarkable Sickness or Disorder.

## C H A P. V.

*Of the Benefits arising from a sober Diet to the Body; and the first is, That it preserves a Man from almost all Diseases.*

**H**AVING finished the two first Heads I proposed to treat of, *viz.* The true Meaning of a Life of Sobriety, and the Method required

required to the rightly adjusting of our Diet : We come now in the third and last Place to consider and explain the Benefits which accrue to the Soul and Body, from a Life of Temperance and Sobriety.

The first Advantage is, That a Man is hereby disencumbred, and released from almost all Sorts of Ailments: For a regular Life drives away Catarrhs, Coughs, Pthificks, Vertigoes, and Pains both of the Head and Stomach; banishes Apoplexies, Lethargies, Epilepsies, and every other Ill-affection of the Brain : It also prevents the Gout, the Sciatica, and Rheumatism, and even Crudity herself, the Parent of Diseases ; and in fine, so tempers the Humours, and preserves them in such a due Proportion, that they offend no way either in Quality or Quantity. Now where there is an agreeable Symmetry among the bodily Humours, there can be no great Store of Seed, or Materials lodged productive of Diseases ; inasmuch as the true Cause or Means of Health consists in this ; namely that the Blood, and consequently the other Juices, be rightly and proportionably tempered in the Body. And this both Reason and Experience do confirm. For we may daily observe, that those, who lead temperate and sober Lives, are rarely molested with Distempers : And if so be, they chance at any Time to relapse, they are certain to bear them with more Patience, and better Resolutions ; and besides, to obtain a much speedier and happier Issue out of their Sufferings, than those are wont to do, who have been chiefly instrumental to their  
painful



painful Miseries, and Disorders, by a Life of Lewdness and Sensuality. There are many Persons, with whom I am well acquainted; who altho' they are weak by natural Constitution, and far advanced in Years, and almost continually employed in speculative Studies; yet by this temperate Regimen, live in Health, and have passed the major Part of their Lives; which has been not a few Years, free from any dangerous Symptoms of any remarkable Distemper. And the self-same Thing too is to be made good by the Examples of the Fathers and Monks of old, who prolonged their Lives to a very long Date, with the utmost Cheerfulness, Ease, and Health, by Means of a spare and low Diet.

And the Reason of all this is, because almost every Disease, under which Mankind ordinarily labour, receives it's Rise from Repletion; that is, from Mens taking down more Food than either Nature wants, or the concoctive Powers can dispense with. In token whereof we find, that almost all Diseases obtain their Cure from Evacuation; which is effected many Ways, whether by Lancet, Leeches, or Cupping-Glasses; or by Vesicatories, Issues, or Setons; or by any other Chirurgical Art, or Physical Method the *Materia Medica* directs, for the lightening, and Relief of oppressed Nature. To these Rules of Practice are added and prescribed Abstinence and Sparseness of Diet: Whence it evidently appears, that the Disease was bred by Repletion. For Contraries are cured by  
Contraries.

Contraries. Whereupon *Hippocrates* saith, \*  
 “ Whatever Diseases are bred by Repletion, are  
 “ cured by Evacuation: and those that proceed  
 “ through Evacuation, by Repletion.” But  
 these latter rarely happen, and hardly ever o-  
 therwise, than upon a Famine, Sieges, Sea-  
 Voyages, and the like Events: In which Cases,  
 the adust Humour, which the Heat through  
 want of Food hath bred, and kindled, is first  
 to be removed; and then the Body by Degrees  
 is to be nourished and strengthened, by supplying  
 it with a gradual Increase of Sustenance. The  
 same Course also is to be taken for the Recruit  
 of Nature, when from great and grievous Suf-  
 ferings of repeated Fits of Sickneses, the Eva-  
 cuations have been manifold; whereby the  
 bodily Strength or Constitution has been greatly  
 exhausted or very much damaged and reduced.  
 Since therefore (as I said before) almost all  
 Diseases proceed from this Ground, *viz.* From  
 a Redundancy of Nature; it will follow of Con-  
 sequence, that whosoever is so wise as to ob-  
 serve a just Medium in his Cups and in his Diet,  
 shall happily escape, or be freed from almost all  
 Diseases. Which Thing is also intimated in  
 that famous saying of *Hippocrates*, l. 6. *Epi-*  
*dem. Sect. 4.* † Ασκήσις ὕγινης, ἀκωγὴ Τροφῆς,  
*ἀσκήνη Πονῶν.* *It is a Maxim of Health to eat*  
*without Fulness, and to be diligent in Labour.*

\* Quicunque morbi ex repletionem fiunt, eos evacuatio sanat:  
 et quicunque ex evacuatione, repletio. *Sect. 2. Aphor. 22.*

† Studium sanitatis est, edere citra saturitatem, et impigrum  
 esse ad labores. *Hippoc.*

Wherein he attributes the Preservation of Health to Sparingness of Diet and bodily Exercise.

The very same Thing too is confirmed by that which Physicians affirm, that Crudities are the first Original or chief Cause of all those Diseases, wherewith Mankind are ordinarily molested. Whereupon *Galen* in his 1st Book de Cib. bon. et mal. Succ. saith, \* “ Nobody will ever be seized with a Disease, who takes sufficient Care not to fall into Crudities, or Indigestion.” [*i. e.* that eats no more, than he can easily digest.] And with regard to these Crudities, the usual Saying is, *Non plures gladio, quàm occidère gulâ*; “ that more fall by Surfeits, than by the Sword.” And Holy Scripture saith, *Ecclus. xxxvii. 31. Many have perished by Surfeits, but he that is temperate, shall prolong his Life*: And in the Verse preceding, *Be not greedy upon every Dainty, and pour not thyself out upon every Meat, for in many Meats there will be Sickness*. Now a sober Course of Diet doth ward off these Crudities, and thereby totally eradicates and destroys the very Ground-Work of Diseases. What we call Crudity, is the imperfect Concoction of Food. For when the Stomach, either by taking down more in Quantity, or Things stronger in Nature, and of greater Resistance in Quality, than the Supplies of Action and Living require; finds that the active and concoctive Powers of

Crudity the Parent of Diseases.

\* *Nemo morbo corripitur, qui accuratè cavet ne in cruditates incidat.* *Galen*

the Solids are insufficient for them ; then that Chyle or Juice, which is made of the Food so taken, is said to be crude, that is raw, or to have Crudity in it ; which introduces into the Habit a black Train of dangerous, nay, fatal Consequences. For in the first Place, it affects, and fills the Brain and Bowels with phlegmatick and bilious Excrements ; in the next it occasions a mighty Store of Obstructions in the narrow Passages of the Stomach ; in the third, it corrupts and vitiates the whole Temper of the Body ; and last of all, stuffs the Blood-Vessels with such a Mass of viscid, morbidick Matter, that the Individual must of Necessity suffer Diseases, Pains and Miseries, in proportion to the Greatness of the Over-Balance.

These Things might be severally and largely demonstrated ; but the Thing being sufficiently manifest of itself, especially the first and second Point, I shall therefore proceed to explain only the third and fourth. When the Chyle is crude, or malignantly concocted by the Stomach ; and rather corrupted, than digested for so *Aristotle* calls it, μόλυνσιν, not πέψιν ; a Corruption, not a Concoction ) there cannot be produced pure and uncorrupted Blood in the Liver, out of such viscid and gross Chyle ; but on the contrary, what is only very foul and putrified. For as Physicians assert, the second Concoction cannot amend the first. Now as a rotten and corrupt Tree cannot produce good Fruit, so neither is it possible, that the impure Mass of Blood should be capable of yielding any sound, or solid Nutriment to the Body ; but of Necessity

it's

it's whole Texture or Temperature must be evil tinctured, and so become obnoxious to terrible Symptoms, and Diseases. For the third Concoction, which is carried on in the most minute Pores of the Body, (where the Blood is assimilated to every Part, which it is designed to nourish, and lastly, disposed to the receiving of it's Form) cannot amend the second. Thus the animal Machine, by Reason of these Crudities and Foulnesses, is by Degrees changed, corrupted, and made subject to an infinite Number of Mischiefs. Again, the acrid and sharp Crudity of the Chyle is the Cause, that the Veins throughout the whole Body abound with a Mixture of impure and foul Blood; wherein are engendered and secreted many bad Qualities, or evil Humours, which by little and little do putrify, and at long-run upon the slightest Occasions become inflammatory, and vent themselves in very deplorable and grievous Symptoms; whereby Multitudes are unhappily swept away, and perish even in the Verdure of their Years. These dreaded Inconveniencies a sober Course of Diet doth relieve, by taking away those Crudities, which are the very Source and Root of all. For when there is no more received into the Habit, than the concoctive Powers can well manage; and besides, when there is Time too sufficient allowed them for their proper Work or Business: Crudities then can find no Admittance; but the Chyle must of Consequence be rendered good and agreeable to Nature. And from good Chyle springs good Blood; from good Blood sound and

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wholesom

wholesom Nutriment; which never fails to beget in and throughout the whole animal OEconomy a complete and perfect Harmony: So that a good and firm Constitution of Body and Health are hereby established, and preserved.

Health consisteth in two Things.

For they consist in these two Things, viz. In the due Proportion and Symmetry of the Humours, both in respect of their Quality and Quantity; and in a certain spongy Kind of Disposition throughout the whole Body, having no Let, or Impediment by Obstructions; so that the animal Spirits are at their full Freedom or Liberty; and the Blood too, and other Juices of the Body kept in a due Degree of Thinness and Fluidity.

Nor are Temperance and Sobriety only effectual in the Prevention of crude Humours; but also of Efficacy in wasting and extirpating those Superfluities of Nature, which a Mal-Regimen may have already occasioned; and that more safely and effectually, than any Kind or Degree of Exercise whatsoever can pretend to: As the celebrated and most learned Doctor *Viringus* doth shew in his 5th Book of Fasting. Where he says, “ that Labour doth only consume the Body, and always exerciseth some Members more than other, and most commonly only some few Parts alone, and many Times even those few Parts not without a great and dangerous Hurry and Perturbation of Humours, with the ensuing Hazard of either a Surfeit, or Fever, or some pleuritic retick,



“ retick, or other Kind of Disorder; creating  
 “ much Pain and Torture to the poor Sufferer,  
 “ and perhaps threatening at the same Time his  
 “ very Life. But Abstinence penetrateth far  
 “ more deeply, even into the remotest Recef-  
 “ ses of the Body, and with Ease and Equality  
 “ promoteth a general Evacuation.” For it ex-  
 tenuates it’s over thickned Blood and Juices;  
 opens it’s several Obstructions; throws off all  
 it’s superfluous Excrements; and in fine, gives  
 a Flow of Spirits, releasing whatever hinders  
 or retards their Motions: And all this too is  
 done without Disturbance of the Humours;  
 without Fluxes and Pains; without surfeiting  
 the Body; without the Risque of Diseases;  
 without the Expence of Time, or Loss, or Neglect  
 of better and nobler Employments. Notwith-  
 standing it must be allowed, that Exercise, when  
 moderately and opportunely used, and dis-  
 creetly chosen, is very advantageous, and to  
 many necessary.

Yet ordinarily to such as are eminent for their  
 Temperance and Sobriety: whose learned Pro-  
 fessions engage them the more closely to pro-  
 secute their Studies; and who at the same Time  
 take much Delight in them: To such, I say,  
 there is no absolute Occasion for long continued  
 Exercises; whereby not only much Time, but  
 also too much of the Spirits themselves are wast-  
 ed. More gentle, and less violent Actions will  
 sometimes serve their Turn as well. It is enough,  
 if only for the Space of a Quarter or Half an  
 Hour, or so, they exercise themselves by either  
 ringing a dumb Bell, or by playing at Shuttle-  
 D 2 Cock,

Cock, or Billiards, or by strongly working their Arms backward and forward with Weights, which some have for that Purpose; and so swinging and shaking them in their Hands. Or it may be done with a Cane, or Flesh-Brush, rubbing it strongly over the whole Machine. And these are Exercises, which many grave and worthy Men do use (and that without the least seeming Indecency) in their Retirements. And there is no other, that I know of, that doth more effectually stir all the Muscles of the Body and Limbs, nor more rid the Joints of adhesive, slimy Humours, and render them more pliant and strong, than the before-mentioned Exercises. There are indeed several other salutary Actions, which might be reckoned; such as riding on Horseback, or in a Coach, or walking for the Air, or playing at Bowls, and the like; which serve at the same Time to amuse and divert the Mind, and quicken the Imagination: But after all, how beneficial soever in themselves these, or any other Acts may betowards *Health and Long Life*; still let it be remembered, that without Abstinence and Sobriety, that is, unless Men do, and are resolutely determined constantly to follow the uncorrupted Dictates of Nature, Reason, and Religion, all the Art, Exercise, or Physick in the World, whether jointly or separately made use of, will stand them but in very little stead. Wherefore, to be short; the best, safest, and most effectual Means of obtaining this End, will be to follow the Advice of the Poet:

*Know, without Fasting Physick can cure none;  
But \* Fasting will cure almost all, alone.*

## C H A P. VI.

*Two other Advantages it brings to the Body.*

A Second Advantage a frugal and simple Diet affords the Body is this; namely, that (besides it's Prevention of bodily Diseases, bred through Crudities and the internal Corruption of Humours) it doth also arm and fortify against outward Causes and Accidents. For those, whose Bodies are untainted, and in a manner free from Viscidity and Grossness in the Fluids, are not so susceptible of the Injuries of the Winds, or Weather; nor yet so liable to receive any Hurt, or Impression from immoderate Heats and Colds, Actions or Labours, as other Men are, who abound in foreign and noxious Mixtures, from the sensual and inordinate Gratifications of their Appetites and Desires. And if at any Time they perceive themselves to be attacked by any of these or the like Inconveniencies; still as it is generally remarked) their Cure is much more easily and speedily effected. The same Thing too is verified in external Accidents; such as in Wounds, Contusions, Dislocations, Fractures, and the like Violences: In respect, that there

A sober Diet a  
good Defence a-  
gainst outward  
Causes.

\* The Poet here don't mean absolute Fasting, for that would be even prejudicial to Health; but Abstinence, or a greater Degree of Temperance.

is very little, or no Flux of morbid Matter falling on the Part affected. Now the Flow of acrimonious Humours (as is obvious to every Man of common Sense) is a sore Hindrance, or grand Enemy to the Cure of any Wounds whatsoever; and not only so, but is the Cause of much Pain and Inflammation, and often of an high Fever. In Confirmation whereof we have a very remarkable Instance in the History of the Life of *Cornaro*; wherein we are informed, that as he was one Day riding in his Chariot for the Air, he had the Misfortune to be overturned in it, and to be dragged by the Fury of the Horses several Yards; whereby one of his Legs and Arms were broken, and his Body and Head also bruised in a very terrible Manner: That being taken up speechless, he was immediately conveyed home; but that before the Physicians and Surgeons (being sent for) could come, he recovered his Senses and Speech a little, so as to be able to make them rational Answers. Upon their nice Examination and narrow Inspection of his torn and tortured Carcase, they unanimously judged him irrecoverable; but at a venture agreed to his being let blood, and purged, in order to prevent (if possible) the Fluxion of Humours, Inflammation, and Fever, so much feared and expected. But *Cornaro*, reflecting on his wonted Abstemiousness and Regularity of Life for so many Years together; whereby his Blood and Juices (as he thought) could not but be tolerably sound and clean; rejected their Advice, and complied only in having his Limbs set and his Body anointed with some proper Fomentation.

Fomentation. Thus relying (as was his usual Custom) on Nature as his sole Physician, and Temperance as his only Physick, he miraculously recovered in a short Time, though at the Age of Seventy. Farthermore, a sober Diet is a good Defence against all Manner of Infection: For it's Venom is certainly never more forcibly resisted, than when the human Machine is undefiled with Impurities and Corruptions. *Socrates* himself is an Instance in this Case; who (as \* *Laertius* writeth) by his Temperance and Frugality happily escaped the Plague, which so vehemently reigned at *Athens*, and greatly wasted that noble City, the Place of his Abode.

A third Commodity a spare and low Diet communicates is, that notwithstanding it is ineffectual in the Cure of such Distempers, as are incurable in their own Natures; still it never fails to mitigate and relieve them; and besides, of giving the Patient more frequent Intervals of Ease, and the Possession of his Mind and Faculties, how short soever it may fall of obtaining a final, uninterrupted Truce. This daily Experience proves. For there are some Persons, who being far advanced in Age, have not sufficient Time remaining for a perfect Cure of a Disease; and others, in whom the Disease is so deeply rooted, by a bad Constitution derived to them from their Parents, that they are not capable of a total Cure: And yet by a proper Form of some low, nutritive Diet or other, have I known each of these to prolong their Lives a great while; and to be

It's Mitigation of incurable Disease.

\* Libro 2. de vitis philosophorum.

in a manner always cheerful, and apt for the Performance of intellectual Occupations. Whereas on the contrary, others equally as distempered have I seen, who by an injudicious Choice of ill Living, have exasperated their Complaints, violently afflicted Nature, and at last, overset her quite. Thus it is evident, I think, that it is partly in our own Breasts to lengthen out our Days, tho' labouring under the most confirmed, or habitual Indisposition, by a partial or palliative Cure; and at the same Time in some Measure to become serviceable to ourselves, or Mankind, in our mental, if not bodily Capacities: But withal, let it be remembered, that this Privilege (if I may be allowed the Expression) is no otherwise to be obtained, than by a constant, and regular Course of Life and Diet.

## C H A P. VII.

*That it procures long Life, and causes Men to live and die with less Pain and less Horror.*

**A** Fourth Advantage arising to the Body from a low and meagre Diet is, that it is an Instrument not only of Health, but of Long-Life to it's Followers; and besides, infallibly procures a Man a more gentle and easy Passage into another State, when by the Course of Nature he comes to die. These Things are manifest both in Reason and Experience. As for Old Age, it is evident from History, that Holy Men in Deserts, and Monasteries of old, lived to an extreme Age, notwithstanding their Austerity of Life, and Scarcity of bodily Conveniencies.



niencies. Which Thing, in my humble Opinion, chiefly is to be attributed to the prevailing Power of a temperate Life or Diet. *Paul*, the first Hermit, prolonged his Life to almost 115 Years : An Hundred of them were spent in the Desert, sustaining himself the first 40 of them with nothing but a few Dates, and mere Element; and the Remainder with only half a Loaf of Bread ; which (as his Historian informs us) was his only daily Allowance ever after. *Athanasius* also testifies, that *St. Anthony* lived 105 Years on Bread and Water, adding only a few Herbs at last : And Numbers besides, by the very same Course of admirable Abstinence, have arrived at Ages almost as great and greater. Witness *Paphnutius*, who exceeded 90 Years ; *St. Hilarion* 84. altho' originally of a weak and tender Constitution. *James*, the Hermit, a *Persian* born, lived 104 Years ; and *Arsenius*, Tutor to the Emperor *Arcadius*, and *Romauldus* an *Italian*, to 120 each. *Udalricus*, a *Paduan* Bishop, a Man of wonderful Abstinence, saw 105 ; *Epiphanius* almost 115 ; *Simeon Stylites* 109 ; *St. Hierom* 100 ; *St. Remigius* 74 in his Bishoprick ; and Venerable *Bede* near 100. It would be needless, as well as tedious, enumerating all the Examples, that might be brought from Histories, and the Lives of the Saints, to confirm the Truth and Certainty of all this. I omit very many in our Days, who by Means of a plain, and simple Diet, have extended their Lives with perfect Health unto 80, 90, and 95 Years and upwards : And we have some at the Age of 60 and 70 among us even now, who for their

Activity and Vigour can hardly be ranked among the Aged.

Nor can it be thought, that these Persons just before recited, lived so exceeding long by the supernatural Gift of God, and not by the Power of Nature; inasmuch as this Length of Days was not the Premium of some few, but of very many, and almost of all those, who pursued that precise Course of Sobriety, and were not cut off by any outward Accident, or Violence. Wherefore, *St. John*, who alone among the Apostles escaped violent Death, lived 68 Years after the Ascension of our Lord: So that in all probability he arrived to the Age of an Hundred Years. *St. Simeon* was 120 Years old, when he suffered Martyrdom. *St. Dennis the Areopagite* lived till he was above 100 Years old; and *St. James the Younger* saw 96, having continually attended Prayer and Fasting, and always abstaining from Flesh and Wine.

Nor doth this Privilege belong only to Saints, but to others also. Witness the \* *Brachmans* among the *Indians*, who live to a very great Age by the like Courses of Moderation: As also among the *Turks* do the religious Professors of their *Mahometan* Superstition, who are very much addicted to Abstinence and Austerity of Life. And *Josephus*, in his 2d Book and 7th Chapter of the Wars of the *Jews*, writes, that the † *Essenes* were Men of long Lives: Few or none dying under a hundred Years, by Reason of

\* Heathen Priests.

† A Set of Monastick Philosophers among the *Jews*, who referred all to Destiny, held the Mortality of the Soul, &c.

the Simplicity of their Diet, and regular Life: *Democritus* and *Hippocrates* prolonged their Lives to 105 Years. *Plato* exceeded 80.

Lastly, when Scripture saith, *He that is temperate adds to his Life*, Ecclus. xxxvii. it speaks generally of all those that follow Abstinence, and not of Saints alone. Never-

Homicides and  
Bashphemers do  
not live long.

theless I grant, indeed, that wicked Men, and in particular, Homicides and Blasphemers, do not for the generality live out half their Days, let them be ever so temperate in their Diet, or Manner of living; because to those Persons God himself is averse, and sooner or later suffers his Vengeance to overtake and destroy them in their Iniquities and Absurdities. Yet still it may be remarked, that those very People fall not by Means of any inward Malignity of Body, but through some external, more fatal Judgment; which the too frequently incensed Deity at last thinks fit to let loose upon them. In like

Neither the  
Lustful.

Manner those, who are studiously addicted to Lust, cannot but be short-lived; because there is no one Thing more exhaustive of the Spirits and bodily Juices, than Lust is, nor indeed serves sooner, and more effectually to weaken and subvert the very Foundation of Nature.

But it may perhaps be objected by the Adversaries of Sobriety, (for surely none else will presume to start the same Objection) that there are Instances of Persons in the World, that have arrived at a good old Age, without the Benefit or Assistance of his low, and sober

Diet we have been treating of: Nay, of Persons, who in a manner during the whole Course of their Lives, have been prone to lewd, and sensual Gratifications, and almost perpetually a rioting and wallowing in Luxury. But alas! How few are there of these Sort of Examples in the World, in Comparison of those poor Souls, who have died Martyrs to their Wantonness and Debaucheries? How few I say, again, in Respect and Comparison of those, who have taken contrary, wiser Courses; Courses, guided by the Dictates of Nature, Reason, and Religion. It is certain from Experience, that Gluttons or intemperate Feeders die before their natural Time. But in Case a Man should chance to be of so uncommon and strong a Constitution, (which is the Case of few) as not to receive any Hurt or Impression from his repeated Excesses, nor almost from any Thing, save from Time or Age itself: Still what Encouragement can there be, except a little sensual Delight, for him to continue his Course of Intemperance and Irregularity? or rather what not, to persuade him to break off so pernicious and fatal a Course and Custom? If a Man finds himself to be almost of an original Constitution of Brass; and of such must that Person needs be, I think, which Luxury cannot wear: I say, if Luxury can hardly storm or weaken the human Fabrick, how strongly will Nature, and Temperance preserve it? What more glorious Opportunities will a Man have for the Improvement of his learned Professions, and of instructing and benefiting Mankind? And what is more material still be-

sides

sides the Esteem and Admiration of the World, how happily will he contract the Love and Approbation of God himself, and the sure Expectation of those Rewards of Sobriety, promised in the Gospel? Besides, these Lovers of Pleasure, more than Lovers of God, allowing they should chance to live to a great Age, are (in the main) miserable and unhappy. Exercise and Physick are their constant Application; and this (as the Poet expresses it) is to die, for Fear of dying. In respect of their Understanding they live but a short Time, it's Light being soon extinguished: The Care of their bodily Health ingrosses too much of their precious Time, to spare it for better Purposes; which is in Fact to make the Soul become the Servant of the Flesh, that is, a Slave to it's own Vassal. Such a Life suits but badly with Man's Nature, much more so with a State of Christianity; whose Good and Happiness is altogether spiritual, and is not to be otherwise purchased, than by Acts of Mortification and Self-denial, and the Employment and Exercises both of Mind and Body.

Add to all this, that those Persons, who are originally of weak and tender Natures, if so be they live soberly, are much more secure in respect of their Health, and Life, than those of the soundest Constitution, otherwise intemperate. For the former of these are sensible, that there can be no foul or impure Mixtures in their Blood and Juices; at least so very little, as must be insufficient for the Product of Diseases: But the latter Sort, (your *Bon-Vivants*) after some few Years, must of Necessity perceive their Bodies to  
abound

abound with vicious Moistures, or acrimonious Humours; which gradually putrifying, at last burst out into very terrible Symptoms and Disorders. *Aristotle* in his Problems testifies, that there was in his Time a certain Philosopher, *Herodicus* by Name; who altho' he was thought and judged by almost every body to be of a very weakly Complexion, and sunk into a deep Consumption; nevertheless by the Art τῆς διαίτησεως, he lived till he was an hundred Years old. *Plato* also makes mention of the same Man in his 3d Book *de Rep.* *Galen* in his 2d Book *de Marasmo*, as also in that of his *Preservation of Health*, reports that there was a certain Philosopher too in his Time, who had undertook in some of his Writings to lay down certain Rules and Maxims, in order to instruct Men, how they might preserve themselves free from Old Age. *Galen* indeed doth worthily deride this, as an huge Piece of Vanity and Folly: Yet still the Philosopher's own Example was a manifest Argument, that his Art was not altogether vain neither, but very available toward the lengthening out of the short Span of human Life. For when he was at the Age of Fourscore, he (as himself inform us) laboured under such a Wasting or Decay of Body, as hardly rendered him any thing differing from a meer Skeleton: yet by his Art, and the singular Moderation and Temper of his Diet, he was so far instrumental to the prolonging of his own Life, that he died not till after many Years lingering in a gentle Consumption. And the same *Galen* in another Place says, \* “ That by  
“ Means

\* Arte illa quæ diætam præscribit, eos qui ab ipso ortu imbecillum



“ Means of that Part of Physick, which pre-  
 “ scribes a proper Diet; Those, who have de-  
 “ rived too tender and weakly a Constitution  
 “ from their Parents, have brought themselves  
 “ on to extreme old Age, without any Weak-  
 “ ness, or Diminution of their Senses, free from  
 “ all Pain and Diseases.” He also adds after-  
 “ wards concerning himself; Even I, tho’ I had  
 “ not an healthy Constitution from my Birth,  
 “ nor led a Life of much Freedom and Ease of  
 “ Mind; yet by the Precepts of this most useful  
 “ Part of Physick, which I practised after the  
 “ 28th Year of my Age, I never fell into any  
 “ Distemper, except a slight Fever of 24 Hours  
 “ through Weariness, or Excess of Labour.”

Nor do the Lovers and Fol-  
 lowers of Temperance only It brings quiet  
Dissolution.  
 come to extreme old Age, with-  
 out such a sensible Feeling of the Pains and Mi-  
 series incident thereunto; but when their very  
 Departure is at hand, it is sure to be attended  
 with less Struggle, Grief, and Horror: Inasmuch  
 as the Bond, wherewith their Soul and Body are  
 united, is unloosed not by any mighty Violence  
 used to Nature, but by a kind of simple Reso-  
 lution, and Consumption of their radical Hu-  
 mour. And it fares with them as with a Lamp,  
 that when the Oil is spent, calmly and peaceably

becillum corpus non sunt sortiti, sensibus illæsis et ab omni morbo  
 et dolore alienos, ad summam senectutem pervenire. Deinde addit  
 de seipso: Ego vero tametsi nec salubrem corporis statum ab ipso  
 ortu sum nactus, nec vitam planè liberam egerim, hac tamen  
 ipsa arte usus, post 28 ætatis annum, ne minimo quidem labo-  
 ravi morbo, nisi fortè diaria feбри ob lassitudinem aliquando con-  
 tracta. l. 5. de tuenda sanitate.

expires

expires of itself. For as a burning Lamp may be three ways extinguished; first, by outward Violence, as when it is blown out; secondly, by its being drowned, as when there is too great a Measure of Oil poured in it; and thirdly, by the Waste and spending of the Oil itself: So

Man's Life compared to a Lamp.

likewise the Life of Man (which in Truth resembles much the Nature of a Lamp) may be ex-

tinguished three several Ways too: As first, by external Force, whether of the Sword, or Fire, or Strangling, or the like Accidents; secondly, through the Abundance of evil Humours, or their malignant Quality, whereby the radical Humour by Length of Time is oppress'd and overthrown; and thirdly and lastly, when the radical Humour itself in tract of Time is totally consumed by the natural Heat, and blown into the Air; which is done much after the same Manner, as boiling Oil or Water is wasted by the Heat of the Fire. Now in the first and second Kinds of Death there is certainly a very great Struggle and Encounter of the whole animal Oeconomy; and so of consequence much Pain and Grief must needs ensue, as long as that continues; in respect that the Temper is overfet by the Violence of it's irresistible Contraries, and the Bond of Nature forcibly broken: But in the third Kind, there is either little or none at all of this Scuffle and Combustion of Nature; in regard that the Temper is internally and gradually dissolved; and the original Humidity, in which Life principally consists, is consumed together with the inbred Heat.

For

For whilst the Humidity or Moisture of the Body keeps on wasting, so does it's Heat equally abate too; and as soon as it's Humidity is once quite gone, or dried up, does it's Heat also jointly extinguish along with it, just the same as a Lamp, or Taper goes out for want of Fuel. And thus calmly and quietly does almost every sober Person (that is not snatched away by any untimely Mischance) make his Exit out of this World. For to such as have constantly and punctually observed a temperate Regimen of Diet, it is impossible any the like Commotion should arise, by reason there are no evil Humours received or retained long enough in the Habit to produce them and their fatal Consequents: And therefore it cannot but follow of course, that every Person must live till the original Humidity and inbred Heat be so far consumed, as that they are not sufficient to retain the Soul any longer in the dark Prison of the Body. And in like Manner would a Man's Exit or Departure be, should the Divine Goodness think fit to deprive him of his Preservation of the native Heat, although the radical Humour should continue: Or, on the contrary, if the radical Humour itself should by the Command of an Almighty Power be in an Instant destroyed.

The fifth Advantage of a sober Diet is, that it renders the Body lightsom and agile, fresh and expedite to all the Motions, and Services belonging to it. For Heaviness, Oppression of Nature, and Dulness do all proceed from the Abundance of Humours, which do obstruct

It makes the Body agile and expedite for all Employments.

obstruct the Passages of the animal Spirits, and clog and stiffen the Joints, by filling them too full of fizy, or gluey Moistures. So that the Excess, or Redundancy of sharp Humours being removed by Means of Diet, the Cause or Effect of all that Heaviness, Sloth, and Dulness doth entirely cease, and the Spirits themselves become free and active. And moreover, by the very same Means it comes to pass, that the Concoction is rendered perfect, or complete; and so good Blood is produced, out of which a kindly Flow of pure, unmingled Spirits is perpetually issuing, wherein all the Vigour and Agility of the Body do principally and originally consist.

### C H A P. VIII.

*That it maintains the Senses vigorous and entire.*

The Commodities of the Mind by Sobriety.

**H**AVING produced, and discoursed of five Commodities, which Sobriety affords the Body; I shall in the next Place endeavour to lay before you the Advantages, the Soul also reaps from the same Cause: And these too I shall reduce to five more.

It affords Vigour to the Senses.

The first is, that a plain Diet administers an almost constant Soundness, and sprightly Vigour to the outward Senses. For the Sense of Seeing is chiefly eclipsed in aged Persons by reason of the optick Nerves being cloyed with superfluous Humours and Vapours; whereby it happens, that the animal Spirits, which serve to the Sight, are

are either darkened, or not afforded in such Abundance, as is needful, or necessary for the quick and clear Discernment of outward Objects. Now this Evil or Impediment is often to be removed, or at least, may very much be mitigated by a temperate Diet, prudently abstaining from whatever serves to replenish the Head with Fumes and Vapours: Such are too fat or oily Substances: over-strong or spirituous Liquors; too delicious, or high-seasoned Foods of all Sorts, especially Ragoos, and Olios, and the like foreign Provocatives, compounded of Ingredients as pernicious to the Mind, as such unnatural Meats are to the Body. The Sense of Hearing is likewise obstructed by the Fluxion of crude and superfluous Humours, proceeding from the Brain, and descending into the Organ of Hearing, or into the Nerve thereunto subservient. And this is the Cause of a Man's growing deaf, or thick of Hearing (as it is often expressed) in that Part, where the Humour falls. Now this Flux is to be prevented the very same Way, *viz.* by a Life of Temperance and Sobriety. It is true a physical Regimen may be proper, and of infinite Service in this, as well as in many other Cases, (where the Disease has not already taken too deep Root.) But yet how powerful soever that alone may be towards a Cure, it must be allowed, that it will do it's Work much more speedily and effectually, when joined with Abstinence.

The Sense of Tasting is chiefly vitiated by evil Humours that infect it's Organ: As, supposing  
choleric,

choleric, tart, or saline Humours to possess the Tongue and Throat, (whether it be that they descend from the Head, or ascend from out of the Stomach, whose inward Tunicle is continued with these Organs) every Thing will then go down bitter, tart, or saltish. And even this Indisposition may be rectified by a low and simple Diet: Whereby it is also farther brought about, that the most coarse, and ordinary Food is more palatable and agreeable to a sober Man's Taste, and affords him treble the Ease, and Pleasure, and Advantage, than can possibly accrue from the richest and most delicious Provisions, a racked Invention can contrive, to those, who are addicted to Voluptuousness, and Gluttony. For the Evil Juices, that did infect the Stomach and the Organ of the Taste, and which created a loathing and Inappetency, being dispersed and quite expelled, the Appetite returneth of itself, and the pure Relish and natural Sweetness in Meats are then recovered and sensibly felt. The other two Sensations, *viz.* Smelling and Touching, are in like manner preserved by Means of the same most useful Part of Physick.

I acknowledge indeed nevertheless, that the Vigour and Sprightliness of the Senses, especially of the Eyes and Ears, are in some much abated, and in others almost extinct by Time or Age itself; in regard that the Temperature of the Organs is by little and little dissolved, the radical Humour and native Heat being gradually consumed and dried up: Whereupon the Constitution becomes more dry, than is proportionable to the Operations of the Senses, and all the Passages  
and



and Pores are clogged and stopped up with cold Phlegm; which of all Things else is certainly the most contrary to the Functions of the intellectual Faculties. For as old Men by the inward Temper of their Bodies grow very dry and very cold; so likewise do they become full of Moisture, because of excrementitious Humours. So that, in short, Old Age is nothing else but a cold, dry Temper, proceeding from the Consumption of the radical Humour and inbred Heat, whereunto there must necessarily be conjoined an Abundance of cold Phlegm, diffused throughout the whole Habit.

## C H A P. IX.

*It's Mitigation of the Passions and Affections.*

**T**HE second Commodity, which a sober Diet communicates to the Soul, is, that it has a very great and happy Influence on the Affections and Passions of Men, especially on those of Anger and Melancholy; effectually moderating their inordinate and excessive Violence: It also works the same most agreeable Effects on those other Affections, which are conversant about the Taste and Touch of delectable Things: So that even in this Regard it deservedly merits our utmost Esteem and Veneration. For how shameful and abominable a Thing is it, not to be able to suppress or subdue Choler; to be obnoxious to Melancholy, and cruel Cares of the Fancy; to be enthralled to Gluttony; to be a Slave to the Belly; and to be continually hungring and thirsting af-  
ter

ter Wantonness and Debauchery. Nor is it only highly shameful, and contrary to Virtue and Goodness to be thus miserably disposed, but very pernicious also in regard of a Man's own Health, and full of Scandal and Disgrace in the Eyes of good Men. But Sobriety easily remedies all these Evils, partly by subtracting, and partly by correcting the bodily Humours, which are the Causes of them. And that these Humours are the efficient Cause of such Passions, is, and ever was the received Opinion of all Physicians and Philosophers, both ancient and modern; and besides is, what is manifest by Experience.

For we may almost daily observe those, who abound in cholerick Humours, to be very angry and rash; and those again subject to Melancholy, to be continually possessed with Grief and Fear. And if these Humours be kindled, or set on fire in the Brain they produce Phrensies and Madness: If an acid Humour replenish the Tunicles of the Stomach, it creates a continual Hunger and Ravening: And in case there be a Store of inflammatory or boiling Blood in the Veins, it continually incites and stirs up Lust, more especially, if it be accompanied with any flatulent or windy Matter. And the Reason is, because the Affections of the Mind follow (as is well known in Philosophy) the Apprehension of the Fancy. Now the Apprehension of the Fancy is conformable to the Disposition of the Body, and to the Humours therein predominant. And hence comes it to pass, that Men are presented in their Dreams with various Illusions, or Spectres, either more or less agreeable, or more or less

less terrifying and amazing. Thus some, who are cholerick, are chiefly affected in their Sleep with the imaginary Appearances of either Fire or Burnings, Wars or Slaughters: Others, of more melancholy Dispositions, are often disturbed with the dismal Prospect of either Funerals, or Sepulchres, or some dark and doleful Apparitions: The Phlegmarick dream more frequently of Rains, Lakes, Rivers, Inundations, Drownings, Shipwrecks; and the Sanguine abound in different Kinds of Pleasantries, such as Flyings, Courses, Banquets, Songs, and amorous Sports. Now Dreams are nothing else but the Apprehension of the Fancy, when the Senses are asleep. Whereupon it follows, that as in Sleep, so likewise in Waking, the Fancy for the most part apprehends Things agreeable to the Humour and Quality then prevalent; and especially upon the first Approach, or Presentment of the Object, till it be corrected and otherwise directed by Reason. So then the Excess of these Humours perverteth the natural State and Apprehension of the Fancy. For Choler, inasmuch as it is extreme bitter, and contrary to Nature, causeth a Man to pass the most ill-natured Constructions on other People's Words or Actions, and to conceive every Thing displeasing or dissatisfactory to his perverse and peevish Temper, as though it were intended, or actually levelled at his own Person with the utmost Malice, and Revenge: And because this Humour is fiery and impetuous, it makes the Apprehension so, and prompts a Man to a speedy Retort, and Revenge of the frequently mistaken Injury, or evil Treatment.

**Treatment.** The melancholick Humour is heavy, cold, and dry ; lumpish and sour ; swarth in Colour, and very hurtful to the Heart : And thus it maketh the Fancy to apprehend all Things as having Enmity ; bringing Sorrow and Sadness, and full of Darknes. Now by Reason of the Coldness and Heaviness therein, it comes to pass, that this Humour doth not incite, or urge a Person to the precipitate Repulse of Evil, as Choler doth, which is light and active : But on the contrary, it casts a Man into panick Fears and Terrors, Flights and Delays. Phlegm is cold and moist ; whereby it is brought about, that the Apprehension is slow and dull to every Thing, without any Vigour, Acrimony, or Alacrity. So that Choler makes a Man angry and rash ; hasty, bold, and confident ; earnest and contentious : peevish and revengful ; clamorous and loud ; blasphemous and profane. And hence arise so many Injuries and Fightings, Wounds and Slaughters (as are daily tragedized) among Mankind. For even those Mischiefs consequent upon Drunkenness, generally proceed from the Fury of Choler set on fire and augmented by Wine. Melancholy makes Men sad, pusillanimous, timorous, solitary, pensive, and inclining to Despair. And as Choler (while it ferments and rages) doth for some Time pervert the right Judgment of the Mind ; so Melancholy perverts it almost always, especially if it be that Kind, which seizes upon the Brain, or emits noxious Vapours from the hypocondriac Parts into the Head and Heart. Phlegm makes men slow, feeble, and drowsy ; fearful and forgetful ; and in fine, un-

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unqualified for the proper Discharge, or due Performance of any momentous Undertakings. For notwithstanding this Humour is less prejudicial to the Constitutions of Men, than either Cholera or Melancholy ; it is nevertheless exceeding contrary to the Functions of the Mind ; because by it's Coldness it dulls the mental Vigour, and by it's Moistness doth cloy the Brain, and retard the free Motions of the Spirits.

But even all these calamitous Evils are remediable by a good and convenient Form of Diet ; and (if faithfully continued) it will in Time abate and correct those gross Humours, which are the Origin of all. Nature (if left alone) will often perform the Work effectually of herself ; but she will hardly ever miscarry (if timely applied to) when backed and assisted by a judicious Choice and Administration of proper Medicines. She will be perpetually either consuming, or driving them out of the Habit, and thereby wonderfully purify the whole Temper of the Body, and resupply it with a fresh Mixture of sound Blood, and sweet Juices, and carefully preserve it from relapsing for the future into the same Crudities and Maladies. This is the happy Fruit of a sober Course of Life and Diet. Who then, that is now ready to sink under the heavy, and intolerable Evils of Lewdness and Sensuality, will still persist in his Irregularities and his Miseries, rather than, by a timely and generous Retreat, recover his former Health and Ease, his temporal and eternal Advantages ? The Consequences of Sobriety are so amiable, as well as profitable in themselves, that it is a Wonder to

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me, how a Man can help being captivated with it's attracting Beauties, and agreeable Qualities. What Calmness of Mind, what Affability, what modest and generous Deportment, what Cheerfulness, what Tractableness, and prudent Moderation are all it's Followers Possessors of? The benign Juice or Nourishment, which Nature works upon, occasions benign Affections and Manners: And the malignant Juice (such as Choler and Melancholy breed, if they exceed in any hurtful Quantity or Quality) produces a kind of Savageness and Cruelty in the Affections and Manners. Wherein it is also worthy Consideration, that evil Humours not only excite and stir up the Passions, and first give them Rise or Motion: but again, by a certain Kind of Sympathy, are themselves also kindled, and inflamed, and heightened by the Passions: And by Reason of their being thus strengthened and elevated, they add new Force and Energy to the Passions, augmenting and confirming them. This is evident in the cholerick Humour, which, when abundant, stirs up Wrath, and an irrevocable Resentment of Indignation through the Apprehension of the Fancy, which it hath poisoned or corrupted: And on the other hand, the Commotion of Anger, by a certain peculiar Sympathy, that is between them, inflames the Spirits, and cholerick Humour: and then again the cholerick Humour, being rendered fiery and impetuous, causeth the Fancy to conceive the Matter more strongly and vehemently; so that the Injury seems to be redoubled to what it was. Thus the Commotion of Anger itself is mightily increased



increased and fortified : And, what is worse still, it often happens, that Mens Anger do even terminate in Madnefs, if fo be the Fancy be constantly occupied, or the Imagination be suffered to dwell too long on the supposed, or real Injury. It is therefore surely the wholesomest Advice, that can be taken, for a Man to endeavour all he is able, to compose and reconcile his ruffled Temper, and to banish all malicious and revengeful Thoughts from his Heart, forgiving both the Transgression and Transgressor ; since Malice and a settled Hatred are certainly very pernicious, not only to the Mind, but also to the Body. In like Manner the melancholic Humour, by Means of the Fancy, exciteth Grief, although in fact there be no true, or solid Foundation for it: And Grief thus set at Work by a certain Kind of Sympathy straitens the Heart, and obstructs it's free Dilatation ; whereby the melancholic Humour becomes adust, and more malignant; in regard that the dark and gloomy Fumes are pent up in the Brain, and cannot be dispersed : And thus, by reason of it's greater Malignity, it amplifies the Affection of Grief and Sorrow, and frequently driveth on to Despair, and to the most fatal Resolves.

## C H A P. X.

### *It's Preservation of the Memory.*

**T**HE third Commodity arising to the Soul from a sober Diet, is, the Soundness of the Memory. For the Memory, above all Things

else, suffers most from a cold Humour possessing the Brain, which the aged and intemperate are more frequently troubled with, and obnoxious to. This Humour both stuffs up the narrow Passages of the Spirits, and damps the very Spirits themselves, rendering them sluggish: So that the Apprehensions of the Mind become thereby slow and languid, inconstant and irregular, and often make a Man lose himself, his Reason, and his Argument in Disputation. And the Cause of all this is threefold. First, by reason of the animal Spirits, which the Fancy makes use of, as well in Remembrance, as in all her other Actions, being (as it were) suddenly intercepted, or retarded in their Course by the phlegmatick Humour; upon the immediate Interception whereof ceaseth the Apprehension, and consequently all Remembrance. Secondly, it is brought about, in respect that the Apprehension was weak and feeble, and without Reflection, and that by reason of the Poverty and Unaptness of the Spirits. Now the Apprehension of any thing made without Reflection, is incapable of leaving behind any such Print, or Impression of itself, as is sufficient for Remembrance: Since all Remembrance is immediately conversant about our own Actions, and only mediately about the Objects of those Actions. For I don't properly remember that *Peter* was dead, but that I saw, or heard, or read that he was dead: So that where there is no Reflection on our own Actions, there cannot be a sufficient Print left for Memory. The third Cause is the Unaptness of the Spirits themselves: For notwithstanding

withstanding the Print or Footstep be in some Measure sufficient in respect of itself; still it often falls out, that through the Poverty or Impurity, Inactivity or immoderate Heat of the Spirits, we are disabled from making any convenient Use, or tolerable Advantage of that very Impression. And by this Means it sometimes happens, that a Man almost quite loseth his Memory, and forgetteth all his Learning; as when Abundance of cold Phlegm stops up the narrow Passages of the Brain, and causes the Spirits themselves to become resty and unwilling, and doth over-much moisten and cool the very Substance of the Brain itself.

Now towards either the Prevention or total Cure of all this Evil, or Inconvenience, little else is required, than some prudent Caution or Care in the right Government of our Diet, *viz.* Abstinence from strong and sharp Wines, which serve only to inflame the animal Juices, and to fill the Head with acrid and noxious Fumes. I don't earnestly contend altogether for a total Abstinence of spirituous Liquors, (though Water is certainly the only universal Menstruum, and most fitting Diluter of all Bodies, proper for Food) but for a moderate and prudent Use of them. For altho' Wine is hot, yet when drank in Abundance, and unseasonably, it occasions cold Diseases, *viz.* Distillations and Coughs, Rheums, Apoplexies, Palsies, and the like. And the Reason is, because it conveys to the Brain a Stock of foul Vapours, which being there refrigerated, are condensed into that cold Phlegm, which is the Source and Origin of all these Evils.

Nor is it only requisite, that a Man abstain from heady and funny Drinks, but also from all Abundance of moist Things; and, as far as he is conveniently able, betake himself to a dry Kind of Diet. And this will be a Means either to prevent a superfluous Humidity on the Brain, or, if already possessing it, to consume and disperse it, by removing the several Obstructions consequent thereupon, *viz.* by unlocking the Passages of the Spirits; by rarifying and exalting the very Spirits themselves; by bringing them to their right or proper Quality; by reducing the Brain itself to it's natural State and Temper; and lastly, by causing it to become, together with the Spirits, readily, and fitly, subservient to the Functions of the Fancy and Memory.

## C H A P. XI.

*Of it's Service and Benefit to the Wit and Understanding.*

**T**HE fourth Advantage, is the Strength of the Understanding, in the several Operations of Thinking, Reasoning, Inventing, and Judging, and the Aptitude or Fitness it retains for the Reception of Divine Illuminations. And hence comes it to pass, that Persons given to Abstinence are watchful, circumspect, provident, able in Counsel and sound in Judgment: And in the Application of any Sort of Learning, it is observable, that their Progress is wonderfully expeditious; and that they quickly and easily arrive at an eminent Proficiency in their Studies.

Studies. The Duties of Prayer, Meditation, and Contemplation, is to them an Office of wonderful Facility. and Pleasure, and spiritual Delight in the Performance. The ancient Fathers and Hermits of old undeniably prove this by their own Example, who, being most abstemious, always preserved their Minds fresh and clear, spending whole Nights in Fasting and Prayer, and in the strict Search and diligent Study of Heavenly Objects: And all this too was done with such Rapture and Extasy of Soul, that they deemed themselves rather in a State of Paradise, and counted the Motions of Time itself too swift for their Spiritual Exercises, and even grudged the Interruption of those few Minutes the Calls of Nature demanded for the Sustenance of their Bodies. Such a Course of Life was it, that gained them so great a Measure of Holiness, and Familiarity with God himself; and was the sole Cause of their being adorned with excellent Gifts of Prophecy and Miracles; and of their being standing Monuments of Admiration to the whole World. For having their Minds and Hearts constantly lifted up, and firmly fixed on God above, his Majesty vouchsafed to descend unto, and wonderfully to illuminate them. For, (as the Royal Psalmist expresses it) *They had an Eye unto him, and were lightened*; Psalm xxxiv making them Partakers of his Secrets, and Instruments of his miraculous Works: That so the World might know, and be thoroughly convinced, how agreeable and acceptable their Manner of Life was in the Sight of God, and be provoked to a generous Emulation and Imitation of them. E 4 And

And not even the present Age is altogether without Instances and Examples of this Kind ; who by their ardent Piety and prudent Abstinence have soared to the highest Pitch of Wisdom and Virtue, and contracted an universal Esteem and Admiration through the Abundance of their Works, and excellent Learning. But no Man is capable of performing the like Excellencies without the Assistance of Sobriety ; and, if he obstinately attempt it, he shall be sure to kill himself long before his Time. No Man living without the necessary Help of this Virtue, is able to refrain his Passions, and Appetites ; to possess his Mind in quiet ; to go about, and to be able to manage (as he ought) the necessary Duties and Functions of his Heavenly Calling ; nor with Ease and Pleasure to get acquainted with the Mysteries of Godliness ; nor in fine, to attain to any eminent Degree of Holiness. For (as *Cassian* teaches) Sobriety is the very Ground and Basis of all : And even the Saints themselves, who have endeavoured to rear the lofty Tower of Evangelical Perfection, have taken their Rise from this Virtue, as from the Foundation of their spiritual Fabrick.

Nor is it any thing foreign to what hath been already delivered, that Faith ought to be held the Foundation of all Virtues, and consequently the Ground-work of all this spiritual Building : Inasmuch as Faith is the internal and primary Foundation, in which all other Virtues center, and are fixed, and whereupon they are reared : But Abstinence is an outward, secondary, and ministerial Foundation, in regard that it effectually



tually removes, and banishes every Obstruction, that is an Impediment to the Exercises of Faith, or an Enemy to the Operations of the intellectual Faculties, or either serves to render them the more difficult, tiresome, or unpleasant. And besides all this, it affords many useful Aids, whereby the superior Functions become more clear, and bright, as well as more vigorous, active, and transporting. For all spiritual Progress doth depend on the Use of the Understanding, and of Faith, which eminently resides in the Understanding. For it is impossible we can have a true Value, or a sincere Love for any thing that is good or virtuous, or be averse to what is evil or wicked, and to continue to grow in the Disesteem and Hatred thereof, except the Understanding first propose it to the Thoughts, and move the Affections. Whereupon he, who is so disposed by Heavenly Grace, as that Heaven and Heavenly Matters are always in his Mind, (as it was in the Apostles, and many other Apostolical Men) will easily be wrought upon to contemn the gaudy Splendors of sublunary Enjoyments; and so by Degrees, from a great Measure of Holiness obtained here below, will be qualified (let that happy Change come when it will) for the Reception and Enjoyment of a glorious Crown of Bliss, and Immortality in Heaven. For the Will is easily conformable to the Judgment of the Understanding, when Matters are propounded by the Understanding, not (as it were) by Starts, but constantly and seriously. From hence it is manifest, that these Things, which hinder the Functions of the Mind, or tend to

their greater Obscurity, Difficulty, and Irksomeness, are the Things, which, in fact, debar us from the Attainment of any eminent Degree of Perfection, either in Learning, the Exercises of Religion, or Sanctity of Life: And on the contrary, those Things which make the Functions of the Mind to become more easy and vigorous, clear and delightful, are the very Things, which fit and prepare a Man for the proper Office and Discharge of spiritual Duties; and at the same Time conduct him to a more speedy Acquisition of superior Wisdom, and exemplary Holiness.

Since then Sobriety is endowed with this Virtue, that it prevents, or removes far from us, whatever is disagreeable, or prejudicial to the Consideration of the Mind and supplies us with those Things, whereby it becomes easy and pleasant to us: It justly deserves the Appellation of a Secondary Foundation of Wisdom and spiritual Progress. Now how this is brought to pass, is evident, I think, from what hath been already discoursed of before. For the Evils, which obstruct Speculation, and make it tedious, are these that follow: Namely, too much Moisture of the Brain; too great a Stock of Vapours, and noxious Exhalations; Obstructions of the Passages of the Brain; the Heat of the Spirits themselves, arising either from Blood, or Choler; the Ascent of cholerick Vapours, and those that proceed from adust Melancholy, into the Head; cholerick and melancholic Humours infecting, or possessing the Brain itself. Now all these very mischievous Impediments, if not already in act, are easily kept off, and at a Distance, by a sober Course of Diet:

Diet : Or if they are already crept into the Habit, still Sobriety and Abstinence, with the Assistance of some well-chosen Medicines, skilfully applied, will by Degrees often lessen and totally consume the Disease, in case the Malady is not grown inveterate : As it now and then happens, that there is produced a continual Madness ; as when Melancholy and Phlegm have got the joint Possession of the Brain. Nor doth Sobriety only take away the Lets of Speculation, but doth also minister proper and convenient Helps to further and exalt it : to wit, good Blood, and consequently pure and unmingled Spirits ; and in the Brain begets a right and sound Disposition. For the very Temperament of the Brain itself, which by Intemperance is made either too moist, or too cold ; or too dry, or too hot ; is by little and little rectified, through an orderly Diet, and reduced to it's due or proper Mediocrity.

This Fruit of Temperance therefore justly claims, and ought to attract our greatest Esteem and Admiration. For what can a Christian more desire, than after Old Age to enjoy his Mind sound and healthful ; cheerful, expedite, and vigorous to all the Employments and Functions thereof ? For, besides that it is very pleasant in it's own Nature, it carries along with it a very great and spiritual Advantage. For from long Experience of fore-past Age the Vanity and Emptiness of the World is the better discerned, and becomes daily the more insipid. Heaven and Heavenly Things then begin to be entertained with a better Taste and much sweeter Relish ; and every Thing here

A Benefit this  
of the greatest  
Moment and Con-  
cern.

below to be looked upon only with an Eye of Contempt and Indifference, as Trifles unworthy our Concern. Those everlasting, future Things impendent over us, are constantly before our Eyes, and call upon us to make fitting Preparation for them. All the Knowledge and Experience, which we have gained from our Youth up until that Time, turn to our very great Account, and we reap the blessed and comfortable Effects of them. The Affections, and Perturbations of our Minds being calmed, we can then with true spiritual Joy give due Attendance on God and Religion; always exercising ourselves either in searching the Scriptures, or in reading Treatises of Divinity, or in devoutly and reverently performing the constantly necessary, and publick Duties of our Church. And it is hardly credible, what an Aptness and Facility there is in a sober Old Age to all these Holy Duties, and devout Employments of the Soul; and how exquisite is the Pleasure and Consolation, which it constantly administers even in this Life, besides the sure Expectation of a Reward of infinite Bliss and Glory in the Life to come.

This was really what was the principal Motive of my taking Pen in Hand, and inditing this Treatise; namely, that all Heavenly-minded Christians, especially those, more immediately set apart for God's Honour and Service, might be thereby the more readily induced to embrace and ever to lay hold on so incomparable a Good as this is. A Virtue, able to preserve a sound Mind in a sound Body, and to add Length of Days to the short Span of human Life: A Virtue,  
capable

capable of raising, and begetting in Men a more ardent Zeal, forward, and cheerful Disposition for God, and Goodness: A Virtue, alone sufficient to qualify their Souls for the Reception and Entertainment of the Holy Spirit of God, and productive of the fruitful Works of Righteousness. A long Life is but of little Worth and trifling Advantage, if employed altogether in the Service of the World, and not of God, being given to Covetousness, or Ambition, or vain Pleasures: But in case God and Religion be suffered to ingross almost all our Thoughts, and all our Care; and we make Virtue the chief and ultimate End of all our Actions and Designs: Then such a Life indeed, extended to the utmost Length of Mortality, will undoubtedly be ever infinitely valuable and serviceable both to a Man's self and to Mankind in general. Wherefore, notwithstanding Sobriety hath that Virtue, that it will preserve all Men in general (and not only the religious and pious Souls) healthy in Body, and sound and vigorous in their Intellectuals: Yet the Prosecution thereof seems more properly and directly to belong to those, who are more zealous in the Cause of God, and to make the strongest Efforts towards his Divine Excellencies, and Perfections: In regard that it will be to them, not only a perpetual Spring of Consolation in this Life, but an endless Source of uninterrupted, inconceivable, and inviolable Delights in the Life Eternal.

## C H A P. XII.

*It's Allay of the Heat, or Fury of Lust.*

THE fifth Advantage of a spare and coarse Diet, is it's Mitigation of the Violence of Lust, and surprising Efficacy in subduing carnal Temptations, and reconciling the Differences and Disorders, and substituting in their Stead a perfect Tranquillity both of the Flesh and of the Spirit. The Poet's Observation is certainly very just, \* *Sine Cerere et Baccho friget Venus.* And this Remedy against so fatal an Evil, all, who have risen to any eminent Degree of Christian Perfection, have ever made use of with happy Success. And indeed, setting aside omnipotent Grace, there is nothing so efficacious as this is. For Sobriety doth take away not only the Matter itself, but the impulsive and exciting Causes of Lust. The Matter of Lust I call the Abundance of Seed ; the impulsive Cause, the Store of Animal Spirits, whereby the Seed is expelled ; and by the exciting Cause, I mean the Imagination of lustful Matters. Now this Imagination first stirs up the Concupiscence, and that immediately moves the Spirits to the Expulsion ; and upon their being thus rarified, they quickly do their Business, unless the Will obstinately refuse it's Consent, or powerfully restrain them from it. Now on the entire Conquest of this Passion does the Christian's Combat chiefly depend, especially

\* Without fresh Fuel, (*viz* good Eating and Drinking) the Fire of Lust will soon expire of itself.



in those, that are in the very Flower of their Age, and in the Strength of vigorous Nature.

Now Sobriety doth abate of the Matter and impulsive Cause: For it gradually diminishes both it's seminal Heat and Quantity, lessens much of the Stock, and quells the burning Rage of the Spirits, by abstaining from such Foods, as are most nourishing to the Body, and from such Liquors, as serve only to inflame the Blood and Juices. And when once the Seed is corrected as to it's Quality and Quantity, and the Spirits themselves become calm and regular; lustful and unchaste Imaginations will then cease of their own Accord: Or in case they do arise, still they are the more easily asswaged, except it so happen, that they are continued (by God's Permission) through the wicked Suggestions of the Tempter. For lustful Imaginations do spring up in the Mind, through a certain Kind of Sympathy they have with the Disposition of the Body, *viz.* by reason of the Abundance of Seed and Spirits; as all other Imaginations do, which follow the natural Bent and Condition of the predominant Humour. In Confirmation whereof we may daily observe, that sober and discreet Livers are seldom haunted with the like indecent Imaginations, and unhallowed Temptations; and besides, are less violently assaulted with them. Now in case there is little or no Store of these dangerous Effects already treasured up in the Habit, Sobriety then doth easily obstruct their Growth. For a Man, that follows warily it's Precepts, and Injunctions, will be taught not to eat, and drink more than Nature warrants, and to measure the  
Quantity

Quantity of those Victuals, he should take, not by his Appetite, which is altogether deceitful, but by right Reason; which respects the Agreeableness, and fit Proportion of them for the bodily Health; and labours too, all it is able, effectually to restrain him from an Excess of whatever tends in the least to interfere with, or prejudice the Duties and Operations of his Intellectuals.

Why the Appetite is deceitful.

Now one Reason, why the Appetite is a deceitful Measurer in this Kind, is, because the Appetite doth crave not only what is absolutely necessary for the Support of the Body, but also what may serve for the Use of Procreation. For the Appetite of Eating and Drinking, as well in the animal, as brutal Creation, is ordained to both these Ends, *viz.* to the Preservation of the Individual, and to the Propagation of the whole Species. And therefore Reason commandeth all those, that would live virtuously and chastly, and avoided the uneasy String of Lust, to obey their Appetites not to the Full, but only to indulge them to the Half; that is to say, she bids Men to be cautious, that no more be swallowed down, than may prudently administer to the Recruit and Maintenance of the Body: And this wise Charge and prudent Direction of Reason, if faithfully observed, will not only put an entire Stop to any Over-proportion of Seed, but also very much check the Number of those Enticements, which accompany the Spirit of Fornication and Uncleaness. For Seed is bred of that Superfluity of Nourishment, that is more than requisite for the Refreshment of the Body: So that where  
there

there is no more Sustenance taken in, than Nature can safely dispense with, then certainly nothing, or very little, can remain for the Distribution and Increase of Seed.

The other Cause, why the Appetite is deceitful, is, because it's Longing is extended farther, than is proportionable to any of the aforesaid Ends; that is to say, to a greater Degree, than is requisite either for the Support of the Body, or for the Matter of Propagation: And this is either occasioned through some faulty, or evil Disposition of Stomach, as it sometimes happens in that ravening Kind of Appetite, called \* *Bulimia*; or else by reason of the elaborate and ingenious Cooking of the Food itself; which by it's luscious Variety, and exquisite Relish, tends not only to rouse a sickly Appetite to receive the unnatural Load, but at the same Time to render a natural good one incapable of knowing when it has enough. Since then it is so, how careful especially ought the Followers of Sobriety and Chastity to be, in eschewing this most delicate and nice Profusion of living. Nor indeed does it less concern every Person, who values nothing more than his present Health, and Ease of Body, to decline the frequent Opportunities of delicious Feasting. For as they will only serve to provoke Excess; so, as *Celsus* observes, Variety of Foods, though they may go down with greater Ease and Pleasure, yet they are not so easily digested.

\* An Ox like Hunger, or insatiable Appetite, a Disease often accompanied with a Loss of Spirits, which proceeds from a too sharp Ferment or Working in the Stomach.

By all which it plainly appears, that there is nothing so effectual in subduing the Passion of Lust, as Sobriety and Abstinence; to whose Virtue and Efficacy no corporal Mortifications whatsoever can pretend to. The most painful Labours, or Chastisements of the Body, *viz.* the Discipline of Hair-Cloths, or Scourgings, or Lyings on the Ground, or any other Severities, and Cruelties of the Flesh, can contribute but very little towards a total Cure. These bodily Exercises strike not at the very Root of the Disease, but only raise (as it were) the Skin, and outwardly inflict a little transitory Smart: But Abstinence penetrateth deeply, and fixeth the Axe at the very bottom of the Evil, and (if obstinately persisted in) will fairly extirpate it from the Habit, and reduce it's Temper to a just Mediocrity. And this is the very Remedy I would gladly prescribe to all those, that are tormented with, or labour under the like vexatious, and restless Maladies of the Flesh.

And thus far touching the singular Benefits and Advantages of a Life of Sobriety. It were easy enough to produce numerous Testimonies of the holy and ancient Fathers, in full Confirmation of all that has been asserted; but for Brevity's sake I omit them, contenting my self with the Quotation only of a single Passage out of *St. Chrysostom*, who, in his first Homily concerning Fasting, writeth thus: \* “ Fasting is,  
“ as

\* Jejunium Angelorum imitatio est pro nostrâ virili, contemptus præsentium, schola precum, alimonia animæ, frænum oris, mitigatio concupiscentiæ: mollit furorem; compefcit iram, sedat fluctus naturæ, excitat rationem, claram reddit mentem, alleviat carnem, fugat nocturnas seditates, capitis dolores

“ as much as lyes in us, an Imitation of the  
 “ Angels, a Contempt of Things present, a  
 “ School of Prayer, the Nourishment of the  
 “ Soul, the Bridle of the Mouth, and the Abate-  
 “ ment of Concupiscence. It mollifies Rage,  
 “ appeaseth Anger, calms the Tempests of Na-  
 “ ture, excites Reason, clears the Understand-  
 “ ing, exonerates the Flesh, chaseth away noc-  
 “ turnal Pollutions, banishes uneasy Pains of the  
 “ Head, and begets cheerful and well-coloured  
 “ Countenances. By it a Man gets Composed-  
 “ ness and Sweetness of Behaviour, Fluency of  
 “ Tongue, right Apprehension and the like.”  
 See him likewise in his first Homily on *Genesis*;  
 and agreeable to this, we read of many Things  
 in *St. Basil*, and in *St. Cyprian*, in their Orations  
 concerning Fasting; in *St. Ambrose*, in his Book  
 of *Elias*, and Fasting; and in many others.

## C H A P. XIII.

*That a sober Diet is no very troublesome or  
 grievous Business; and that Intemperance is  
 the Source of many and very great Maladies.*

**I** Make no doubt but there are some, and  
 I might as well have said Numbers in the  
 World, who are ready enough to oppose and  
 deny this Assertion, by alledging, that there is  
 more Difficulty, and uneasiness in such a Regi-  
 men of Diet, than the Thing's worth; and that  
 a Man is thereby almost perpetually worried out  
 of his Life by an unsatisfied, or a lingering Ap-

piores tollit, caros adfert et colores et aspectus. Jejunis gestus compo-  
 sitioni, expedita lingua, recta cogitatio, &c. Chrys. de J. junio.

petite :

petite: And therefore on this Account they are of Opinion, that it were better to die sooner, than to prolong a wretched Life by so severe a Remedy; accordingly as it was once expressed by a certain distempered Person, whose Thigh was to be amputated, \* *Non est tanto digna dolore salus.*

In answer to this Objection, I don't deny indeed, but what it may cost a Man some Pains, or Trouble at first, just as every Change, and every new Accident will do, in regard of the opposite Custom formerly, as also in regard of the Extension of the Capacities of Receiving. But then let it be considered, that Custom will subdue Custom, and that the so much imagined Difficulty will by Degrees lessen upon our Hands, and grow insensibly the more light and easy. For our Method must be (as *Hippocrates* teacheth) every Day to subtract a little from our ordinary Meals, till we arrive at a just Proportion in them. And by this Means will the Expansion of the Stomach be contracted without any Violence or much Trouble; and that restless Craving or Hankering after more, which was formerly so troublesome to us, will then happily vanish: And when once the Stomach becomes contracted as it ought, a sober Diet will create us no manner of Trouble at all; but on the contrary, our smaller Portions of Food will sit more easy upon us, and do us treble the Service, than when we had voracious Appetites to gratify, and eat more frequent and larger Meals, and drank more plentifully as exactly corresponding

\* Health would be too dearly purchased at the Expence of so much Pain or Torture.



with the Strength and Capacities of our new contracted Stomachs. To confirm this we may observe, how disagreeable, nay, prejudicial, sumptuous, or even ordinary, or any Suppers at all, are to some People: How difficult at first to dissuade them from them, and how loth themselves to quit them for their own future Interest. And we may observe again, what mighty Benefits those very Persons have acknowledged to have received from such a Compliance at last; and how unwilling (after having once experienced the Sweets of such a Denial) to resume so pernicious a Custom: And after that Men have had Courage and Resolution enough to force themselves for some Time to a Recantation of their Luxury, they find no Vexation in forbearing their Provisions, their greedy Appetites so strongly and vehemently contended for before: And therefore it is altogether untrue, what is commonly objected, that a thin and spare Diet doth torment a Man with impatient Appetites, or insatiable Desires.

Secondly, I answer, That supposing there were a little extraordinary Trouble or Inconvenience in such a kind of Diet, and that it should be of long Continuance, (which at the same Time is to suppose a Falsity) yet should we reflect on the infinite Advantages such a Life of Sobriety affords, in Recompence of these our Pains and Labours, *viz.* that a sober Diet expels Diseases, preserves the Body vigorous and sound, chaste and uncorrupt: That it procures Length of Days, and produces quiet and agreeable Sleep; and renders the most ordinary Fare equal in Sweetness to the greatest, and most delicate Varieties: And be-  
sides

sides all this, that it maintains the Senses free and clear, and the Memory fresh ; ministers Sagacity to the Wit, and qualifies a Man for the more apt or ready Attainment of Divine Illuminations. And it's Benefits stop not here neither ; for it serves also effectually to calm and subdue our unruly Passions, to banish Wrath and Melancholy, and to quell and extinguish the Fury of a burning Lust. In a word, it conveys both to the Soul and Body Advantages inexpressible and innumerable : So that it highly deserves to be stiled the Parent of Health, of Cheerfulness, of Wisdom, and in sum, of all Virtues.

The evil Consequences of Intemperance.

On the contrary, Intemperance is possessed of as many frightful, and bad Qualities ; for an innumerable Train of Mischiefs accompany her Irregularities. That small and fading Pleasure Delicacies afford the Palate, as soon as they are once lodged in the Stomach, is succeeded by many Disorders, sufficient (one should think) to deter the stoutest Hero from a Repetition of the like Excesses. For how is the Belly oppressed with it's unnatural Load, and the most confirmed Health shaken and broken, and ruined by it ? What a Mass of Corruption and Putrefaction does it convey to the whole animal Oeconomy ? How does it inflame Lust, and betray the Mind to the most furious and brutal Passions ? What an Havock does it make among the Senses ? How does it weaken the Memory, and besot and hinder the Actions of the Understanding ? And in fine, how lifeless and unactive does the Mind thereby become for superior or nobler Employments ?

ments? And thus what a fatal Stop must all these Evils put to the Progress of either Learning or Religion, or to the Exercise or Performance of good Works in general?

And prithee, what a goodly Benefit is it, for the Satisfaction and Enjoyment whereof we sustain such an inestimable Loss, and inexpressible Damage? Nothing but a momentary Delight of the Throat, which we can be no longer sensible of, than whilst the Meat is in chewing, and going down into the Belly. A Delight in it's own Nature highly base and contemptible, as differing nothing from that of brute Animals; and such a one too, as doth affect but a very small Portion of ourselves, to wit, the Tongue, the Palate, and the Throat. This is the sole Cause of our drawing down upon our selves such terrible and fatal Consequences, and through the Desire of this it is, that the Prosecution of Temperance appears so laborious and unwelcome a Task. For were there no Pleasure in Eating and Drinking, there would be no Grief, no Reluctancy in forbearing them. Intemperance then is nothing else, nothing more or better, than a base and momentary Pleasure, or sordid Gratification of the Sense of Tasting. And as this is the Case, into what a Depth of Misery and Indignity must that Man needs plunge himself, who is an almost constant, or perpetual Slave to that very Pleasure; and merely for the Sake of which alone, he runs the Risk of so many Inconveniencies and Prejudices? What an intolerable Mixture of nauseous Bitterness doth Gluttony pour in, after the trifling, transient, and hardly perceptible Pleasure, which it hath afforded?

These

These are the Consequences, which justly challenge the most serious Attention and Consideration of every Man of Sense, especially of Divines, and of those more immediately set apart for God's Honour and Service ; whose only Profession it is to attend continually upon Divine Mysteries and mental Exercises. For in case we ponder, or ruminate as we ought on these Things, it is not possible but that we should make Choice of, and be enamoured with the Beauties, and Excellencies of Sobriety, and find a real and substantial Pleasure, and Satisfaction in the Practice of it. And on the contrary, Intemperance will appear to us, as she is ; a Monster, full of Horror, Sin and Detestation. We shall then be ashamed of our Delicacies, and blush at the base and feeble Tempers of our Minds, that are so captivated to Voluptuousness and Sensuality, that we servilely obey the tyrannical Rule or Power of it, not being able to resist it's most sottish, transient, and unprofitable Allurements. What can be more vile, or more indecent for a Man, especially for one that professes Christianity, than to be a Slave to his Belly ? And what greater Madness, than to renounce, and quit our Interest in all those excellent Benefits, which accompany Sobriety, for the Sake of gratifying a sweet Tooth, or a brutal Itch ? and to expose ourselves to the Mercy or Lash of all those dreadful Evils, or Calamities of Soul and Body, wherewith Intemperance scourgeth her zealous and devoted Followers ? Oh the wretched Condition of Man, who is obnoxious to so great Vanity, obscured with

with so much Darkneſs, and encompassed with so many Errors; whose Mind is deluded in his Judgment and Choice by a vain Appearance of delectable Good, as it useth to be in Dreams, or in Visions of Sleep!

And thus much shall suffice of this my Discourse concerning Sobriety, as it is the sovereign Means, and Instrument of the Preservation of corporal Health, and mental Vigour in, and unto extreme Old Age, and as it is a Procurer of whatever is most dear, precious, and excellent both to the Soul and Body of Man, yielding an Abundance of the choicest of Blessings, as well spiritual as temporal, to every sincere, steady, and strict Observer of it.

It is the most earnest Desire and fervent Prayer of my Soul to God, that the Maxims, and Admonitions here given, may tend to the Edification of many: And I will conclude in the Words of the Apostle, exhorting all Men to Sobriety, *1 Pet. v. Be sober, be vigilant: Because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour: Whom resist, stedfast in the Faith.* For Sobriety is not only available for the subduing of the Temptations of the Flesh, to which the major Part of the Creation are exposed; but absolutely so for all other too, and is helpful to every Kind of Virtue; as is, I think, sufficiently manifest from what hath been already proved in the foregoing Pages.

*The E N D.*

“ THE most remarkable Instance of the  
“ Efficacy of Temperance towards the  
“ procuring of Long Life, is what we meet  
“ with in a little Book published by *Lewis Cor-*  
“ *naro*, the *Venetian*; which I the rather men-  
“ tion, because it is of undoubted Credit, as  
“ the late *Venetian* Embassador, who was of  
“ the same Family, attested more than once in  
“ Conversation, when he resided in *England*.  
“ *Cornaro*, who was the Author of the little  
“ Treatise I am mentioning, was of an infirm  
“ Constitution, till about Forty; when by ob-  
“ stinately persisting in an exact Course of  
“ Temperance, he recovered a perfect State of  
“ Health; insomuch, that at Four-score he  
“ published his Book. He lived to give a  
“ Third, or Fourth Edition of it; and after  
“ having passed his Hundredth Year, died  
“ without Pain, or Agony, and like one who  
“ falls asleep. The Treatise I mention, has  
“ been taken notice of by several eminent  
“ Authors; and is written with such a Spirit of  
“ Chearfulness, Religion, and good Sense, as  
“ are the natural Concomitants of Temperance  
“ and Sobriety: The Mixture of the old Man  
“ in it, is rather a Recommendation than a  
“ Discredit to it.”



A  
TREATISE  
OF THE  
BENEFITS  
OF A  
SOBER LIFE:

Written originally in Italian, by

LEWIS CORNARO,

A Noble VENETIAN:

Translated into Latin, by

LEONARD LESSIUS,

And now into English,

By T. S.

---

*Si tibi deficient Medici, Medici tibi fiant  
Hæc Tria, Mens læta, Requies, moderata Diæta.*  
è SCHOL. SALURN.

---

L O N D O N :

Printed in the YEAR M.DCC.XLIII.





A

# TREATISE

OF THE

Benefits *of a Sober Life.*

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**I**T is an undoubted Truth, that the fixed and settled

The Force, or  
Prevalency of Custom.

Habits of Men do grow into their very Natures, and lay them under a Kind of Necessity of practising those Virtues, or those Vices, to which they have been once habituated. Nay, it is too frequently the Case, that Custom obtains a far greater Ascendant over the Minds of Men, than even Reason itself. This is experimentally true. For how often is it seen, that a Man of the strictest Honesty, by often intermingling himself with loose and wicked Company, imbibes their poisonous Principles,

and thereby forfeits his own Innocence and Integrity? If so be indeed he should be so lucky as to abandon such lewd Company, and to fall into a more religious Converse of Men, Honesty and Goodness will then flourish again, and he become equally as wise and just as he was before he deviated from the Paths of Virtue. In a word, all the Variations in the general Behaviour of Mankind proceed (as far as I have been able to observe in Life) from little else, but from the Force or Prevalency of Custom.

Two dangerous  
Evils introduced  
in *Italy* by Custom.

I am persuaded; it is Custom alone, which has not long since introduced two very pernicious Evils in *Italy*. The one is Flattery and Court-like Formalities; the other, Gluttony, or an immoderate Eating and Drinking. The former of these deprives civil Society of all Honesty, Freedom, and Sincerity: whilst the latter (against which I am determined to employ my Pen) robs the Body of it's Health and Vigour. It is indeed an Unhappiness, that attends the Rich and Powerful, that frequent and delicious Feasting is fashionable, and therefore serves as a Plea for Extravagance. And although Men at the same Time are thoroughly sensible, that Frugality is as much the Result of Temperance, as Prodigality is of Intemperance; yet, so unaccountable is the Folly and Madness of Men, that they prefer the latter to the former, and look upon Profuseness as an Act of Liberality and true Honour; while Thriftiness and good Husbandry pass in the Eyes of the World for Avarice and Meanness of Spirit. Now all  
this

this apparent Difference in the Oeconomy of Life is entirely the Consequence of Custom and Habit; which has so far deluded and intoxicated the Minds of Men, that they first chuse to embrace an irregular and luxurious Way of Living (whereby the Miseries and Infirmities of Old Age are insensibly contracted, before they can be able to taste the Pleasures of Youth) rather than to pursue a Course of Sobriety and Moderation, which would as infallibly ward off all those Maladies and Disorders, and render not only Youth, but even Old Age itself, pleasant, chearful, and vigorous. This is so true, that when Men lived less delicately, their Health and Vigour were greater, or more perfect at Four-score, than our Libertines even now enjoy at Forty.

O wretched, miserable *Italy!*  
 Dost not thou plainly see, that The Prodigality  
of Banquets.  
 Gluttony deprives thee of more  
 Souls yearly, than either a War, or the Plague  
 itself could have done? Thy true Scourges are  
 thy continual Banquets, which are so intolerably  
 extravagant and profuse, that there are not Ta-  
 bles large enough to contain the infinite Num-  
 ber of Dishes, Luxury provides, without piling  
 them one above another. What Frenzy, what  
 unheard-of Extravagance is this? Prithee con-  
 sider, how highly displeasing thy Ways are in the  
 Sight of God, and let a due Sense of his avenging  
 Justice put an immediate Stop to thy dangerous  
 Career. Strive, e'er it be too late, to get rid  
 of this Sin of Gluttony; a Distemper, though  
 fatal in itself, yet it may easily be prevented  
 by a well regulated, or an orderly Diet.

It requires no great Pains or Skill to avoid the Evils, which Excess may occasion, no more than it does to discover a sovereign Remedy against Repletion; since Nature herself, who is the best Physician, has wisely taught us it. It will be prudent and right not to allow her more than she requires, neither to overcharge her, since a very Trifle will suffice to satisfy the Calls of Hunger and Thirst. The Maxims of Temperance are derived from those of solid and substantial Reason. Let us learn therefore to eat no more, than may prudently administer to the Recruit and Maintenance of the Body: Whatsoever exceeds this Measure is of fatal Consequence, and lays a Foundation for Infirmities and Death itself, nay, (perhaps) eternal Death too. And what Pleasure can be thought safe or innocent, in the Enjoyment whereof we run the Risk of losing (besides many temporal Advantages) our precious and immortal Souls? How many Friends of a promising Genius, and lively Disposition, have I myself seen hurried off the Stage of Life in the very Sunshine of their Days, by this Plague of Intemperance? Who (if they had lived) might have been shining Ornaments to the World, and an inexpressible Comfort and Satisfaction to their Relatives and Acquaintance. It is to prevent this Infection therefore, that I have now undertaken to shew in this small Treatise, that Intemperance is no such Evil, but what it may easily be remedied by resolving to live soberly: And I have the more readily taken it upon me, in regard several young Men of excellent Qualities,



lities, for whom I have a great Value, have by their joint Intreaties engaged me to it: Who, perceiving their Parents to drop off in the Meridian of Life, and me, upwards of Fourſcore, healthy and ſtrong, became very deſirous of being acquainted with my Manner of Living. Wherefore to ſatisfy their honeſt Deſires, and at the ſame Time to become as uſeful and ſerviceable to others, as I can, I will openly declare the Motives, that firſt induced me to relinquish Intemperance and live ſoberly; and then lay down the Means I uſed, as well as the Benefits I reaped by ſo doing; and ſhew laſtly, that a regular Courſe of Life is not at all impracticable, but very advantageous, and abſolutely neceſſary to be embraced and purſued by all Men.

I ſay then, that the Infirmities of my Conſtitution, which were not only ſown, but deeply rooted in the Habit, firſt moved me to renounce that Intemperance, whereunto I had for ſo many Years to my Coſt and Sorrow been addicted. My repeated Exceſſes had reduced me ſo very low, that I was not capable of ſupporting myſelf any longer under them. Various Diſeaſes were the Product of my Irregularities. I was often afflicted with violent Pains of the Stomach; and ſometimes a Pleuriſy, and a ſlight Fit of the Gout ſeized me. Beſides all this, I was hardly ever free from a Fever, and an exceſſive Drought. Such was my unhappy Diſpoſition, that I could not entertain the moſt diſtant Proſpect of a Recovery,

The Reaſons,  
why *Cornaro* him-  
ſelf embraced a  
ſober Life.

nor of ever being perfectly freed from those Miseries I had indiscreetly brought upon myself, by any other Means, than by waiting patiently the expected Calls of Death itself. In this miserable Condition did I remain from the 35<sup>th</sup> to the 40<sup>th</sup> Year of my Age, having tried all Remedies in vain, to the great Surprize of almost every body. The Physicians themselves, being by this Time quite wearied out with the ill Success of their Skill, were plain in telling me, that there was but one Remedy left, which I must either constantly and resolutely make use of, or unavoidably submit to impendent Fate : And that was a sober and an orderly Life. This they admonished me to pursue to the End of my Days; assuring me, that as Intemperance was the sole Cause of my unhappy Disorders, so it was it's contrary Virtue, that was most likely to silence my Complaints, and restore me to my primitive Soundness of Constitution. This put me upon reflecting, how efficacious a temperate Regimen of Diet had already been to Numbers originally of weak Complexions; and on the contrary, how far Irregularity had been a Means of reducing the most naturally sound and flourishing Constitutions to the lowest Ebb of Weakness and Misery. Upon balancing their wide Difference, my Reason soon convinced me, that if any thing would effect my Recovery, or even a Mitigation of my Troubles, it must be accomplished by putting in Practice the Advice of my Physicians. For it is certain, contrary Causes will produce contrary Effects and Operations; and 'tis often seen, that the  
Faults

Faults of Nature are corrected by Art, in like Manner as barren and unfruitful Fields are made fertile by the Skill and Industry of the Husbandman. The Physicians farther added, that Delays were dangerous, and unless I speedily put in Execution my Resolutions of living soberly for the future, I must remain incurable, and inevitably perish within a few Months. This made so deep an Impression upon me, that what with the Thoughts of living in Pain and Misery, and of dying within so short a Time, I was instantly determined, animated with the Hopes of avoiding Pain and Death, to betake myself in good earnest to a sober Course of Diet.

The Doctors now began to be mightily pleased with my Intentions, and instructed me in what Method I was to proceed. They enjoined me to manage my self like a sick Person, by eating and drinking nothing but what was wholesome, and that in small Quantities. This Advice they had given me some time ago, but till now I was so imprudent as to slight it. I soon grew tired of their Prescriptions, and fell again to the Gratification of my sensual Appetite, as usual; and often perceiving myself scorched with internal Heat, I fell to the Drinking of Wines in Abundance. I used also to take a secret Pleasure (as some weak, silly People do, though I would not be thought to justify my Conduct in this Particular) of putting a Trick upon my Physicians, in neglecting to obey their Rules, though at the same Time I imposed the greater Cheat upon myself. But as soon as I had resolved to follow the uncorrupted Dictates

of Nature and Reason, and found it was no Difficult Matter, but the bounden Duty and proper Interest of every rational Creature so to act; I so closely pursued this Course of Life, that I never after ventured to step out of the right Way. Upon this I found I began to amend daily, and within a Twelvemonth, (though it may seem incredible) I was perfectly cured of all my Infirmities.

This happy and surprizing Recovery made me reflect a little on the Usefulness, as well as Efficacy of a temperate Regimen, and reason thus with my self: If Sobriety had so much Power as to restore me to Health, how capable must it be of preserving me from relapsing into the same Maladies and Disorders? Resting fully satisfied from my own Experience of the Certainty of it, I grew careful in providing such Food as was proper for me. I was resolved to try, whether those Things, which pleased my Appetite, were really prejudicial or not to my Health; and whether that proverbial Aphorism, wherewith Gluttons are wont to defend themselves, *viz. That which savours is good and nourisheth*, be consonant to Truth and Reason. Upon Trial I found it otherwise: For heady Wines, raw Fruits, Salads, salt Meats, Sausages, and the like, notwithstanding they were once very grateful to my Palate, yet proved very pernicious to my Constitution. Hereupon trusting more to my own Experience, than to the Falsity of the Proverb, I generously declined all these noxious Things, and made choice of those Victuals only, which  
best

best suited my Constitution ; and moreover took special Care never to rise from Table but with an Appetite to eat more upon Occasion, always bearing in Mind the Truth of *Hippocrates's* Aphorism, \* *Se non satiare cibis, studium est sanitatis.*

Thus, after I had renounced Intemperance, and taken up a better Course of Life, I was resolutely bent upon continuing it to my Life's End. And O happy for me ! that I had Courage and Resolution enough to attempt it. For this Change not only freed me from those Maladies and Evils, which without it were incurable, but secured me from falling again into that annual and often violent Disease, to which I was obnoxious all the Time I was a Slave to my Sense and Appetite. And these Blessings and Advantages still continue to accompany me, because from the very Hour I was made whole, I never swerved from my settled Course of Temperance and Sobriety. No corrupt Humours, no Pains affect me now, neither have, ever since I became a sworn Enemy to Sin and Sensuality.

To this my approved Regimen of Diet, I found it necessary to subjoin a few particular Cautions, *viz.* to avoid as much as possible extreme Heats and Colds, violent Fatigues, late Hours, and an Excess even of lawful and conjugal Embraces. I was ever very nice also in the Choice of Air, and took all imaginable Care to screen my self from the Inclemency of the Winds and Weather, and from the exces-

\* Whoever eats or drinks too much will be sick.

five or parching Heat of the Sun. For although the Quantity and Quality of our Food ought principally and primarily to be considered, as being most conducive to Health ; yet the fore-named Precautions have a greater Influence on our Constitutions, than most People are aware of. I was no less careful not to give way to angry Resentments, and melancholy Reflections, and to stifle every Degree of Passion, which in the least tended to disturb my Peace of Mind, or (as I thought, if indulged) might have injured my bodily Constitution. I don't pretend to say, that I had always so absolute a Command over my Reason, as never to lapse into any of these Disorders ; but thus much I can boast, that this was rarely my Case : And the strict Watch I observed over my Appetite (which indeed ought to be every one's chief Business and Concern) prevented those bad Consequences, which might otherwise perhaps have ensued from my seldom, and petty Irregularities.

This *Galen* himself confirms, when he says, that all other Excesses, to wit, immoderate Heats and Colds, sharp Winds, excessive Labour, or Action, and the like, made no lasting Impression on his Constitution, because in his Diet he was ever moderate. He tells us, that these Inconveniences seldom or never affected him at all ; and when they did, that the Indisposition thereby occasioned was but slight, and certain to pass off within a Day or two at farthest. This Belief, without citing any more Authorities, is sufficiently and more abundantly confirmed by my own Experience, as many, who



are of my Acquaintance, can testify. It is certain, that the Passions have less Influence, and create less Disturbance to some, who live sparingly, than to others, who lay no manner of Restraint at all upon their boundless Appetites and Desires. Sometimes it so fell out, that I could not possibly avoid being exposed to the Extremes of Heat and Cold; neither was I always able to play the Philosopher so dexterously, as to surmount every perplexing Obstacle and Difficulty, which came in my Way: Yet all these Trials worked me no considerable Hurt to my Constitution: And I have seen others, that have been addicted to Voluptuousness and Gluttony, sink under a less Weight of Troubles and Afflictions, than those I met with. It happened one Time, that my Brother and some of my Relations, perceiving certain powerful and litigious Persons commencing a considerable Law-suit against me, and fearing lest I should be worsted in the Cause, fell into a deep Melancholy, (a Case usual to dissolute Lives) which grew upon them to such a violent Degree, that they shortly died on the Account. But I, (whom that Affair ought principally to have affected, as it most nearly concerned me,) courageously withstood the Shock, and received no Hurt. The Loss, or Disreputation I sustained, was I thought sufficiently compensated by the Pleasure and Satisfaction I reaped from braving the insolent and unjust Malice of my potent Adversaries; and from the secure Triumph I gained over my Difficulties, and Misfortunes. Whence I infer, that the Passions are less fu-

rious in Bodies free from any malignant Qualities, than in Bodies abounding with them.

When I was Seventy Years of Age I had another Proof of the Usefulness of my Regimen. As I was one Day riding in my Chariot for the Air, the Horses, taking Fright, ran away with and overset it : By which Accident I dislocated a Leg and an Arm, broke my Head, and bruised myself very much. In this deplorable Condition was I taken out, and immediately conveyed home. The Physicians and Surgeons were sent for, and at their first View were at a *nonplus* how to act, and judged me irrecoverable. However at a Venture they agreed, that the Surgeons should breathe a Vein, and administer some evacuating Medicines, in order (as they said) to prevent, (if possible) the Fluxion of Humours, Inflammation, and Fever, so much feared and expected. But I, reflecting on the regular Course of Life, I had led for so many Years together, whereby my Blood and Juices (as I thought) could not but be tolerably sound and clean, rejected their Advice, and only ordered the Dislocation of my Arm and Leg to be reduced, and my Body to be sufficiently rubbed with some proper Fomentation. And thus, without any more Remedies, or farther Advice, I soon recovered, to the no less Surprize of the Physicians themselves, than of all, that knew me. Whence I conclude, that a sober Diet is an excellent Defence against outward Causes, and Accidents ; and that Irregularity is productive of quite contrary Effects.

But

But my own Experience hath taught me another Thing too; that where the Rules of Diet have been punctually, and long observed, it is of dangerous Consequence to transgress them. About four Years since, (*viz.* in the 78<sup>th</sup> Year of my Age) I was advised and pressed upon very hard by my Physicians, and several of my Acquaintance, to take a little more Nourishment, than what of late I had been accustomed to. Various Reasons they urged in behalf of it: As, that Old Age could not be well supported with so little Food: That I ought to eat not only to support Nature, but even to increase the Strength and Vigour of it; and that I must either inevitably sink under my present Regimen, or take their Counsel and augment my Diet. To this I replied, that Nature was content with little: That as I had been long accustomed to so small a Measure, Custom was now become a second Nature to me: That it was but agreeable to right Reason, the farther I advanced in Years, and the faster my Nature decayed, that my Stint of Meat and Drink should be rather diminished, than augmented; and to add still a greater Force to what I had said, I made use of two *Italian* Proverbs. One was, \* *He that eats little, eats much*: Because by eating sparingly a Man prolongs his Life. The other was, † *The Food which is left after a Meal, does more Service, than what hath been already eaten.* By

The Danger of violating the Rules of a strict and long observed Regimen.

\* Qui multum vult comedere, comedat parum.

† Plus juvat cibus qui superest comedenti, quàm qui ab illo comestus.

which

which is intimated, that the Hurt or Prejudice of too much Food is greater, than the very Benefit of it, taken in a moderate Quantity. But even all this could not prevail upon them, and therefore, to avoid friendly Teazing and the Character of Obstinacy, I condescended to their Importunities. Now my usual Measure in Bread, Soops, Yolks of Eggs, and Meat, was twelve Ounces exactly weighed, which I increased to fourteen Ounces : And the Portion of my Drink, which before was fourteen Ounces *per Diem*, I now made sixteen. This very Addition (as small as it was) caused such a surprizing Alteration in my Health within the Space of ten Days, that as brisk, active, and cheerful as I was, I began to grow melancholy and peevish. Every body was troublesome to me, and I was no less troublesome to my self and others too ; neither did I at Times rightly understand either what I said or acted. On the twelfth Day I was seized with a Pleurisy in my Side, which afflicted me two and twenty Hours successively. This was seconded by a violent Fever, which held tormenting me 35 Days and Nights without Intermiſſion : And for the first Fifteen I suffered so extreme Torture, that I could hardly get a Wink of Sleep the whole Time ; so that all gave me over for a dying Man. However, I did recover, though in the ; 8<sup>th</sup> Year of my Age, and at a Time too, when it was allowed, we had a severer Winter-season in our Climate, than was ever known in the Memory of Man : And I am confident, nothing (under God) rescued me from the Jaws of Death, but the be-  
taking

taking my self to my wonted Regimen of Diet. The Temperance of so many Years together, having perfectly drained my Body of every evil Humour, had prevented the Growth of any more that were so. It had hindred me from contracting those malignant Qualities, which are the common Fate of those old Folks, that have been so imprudent, as in their younger Days, to have lived at large and without Rule. As I was thoroughly perswaded, I was free from all those Complaints, an intemperate Youth brings upon Old Age, and that I had no other to grapple with, than what arose from my slight Excess; I grew resolute, and at last (though with some Difficulty) conquered my threatening Indisposition.

From these, *viz.* my Indisposition and Recovery, it evidently appears, how great is the Power of Order and Disorder, of Temperance and Intemperance. The former whereof had preserved me for so many Years together in perfect Health: the latter, though it was but slight, had reduced me to the last Extremity. If the Universe consist of Order, if our natural Life depend on the Harmony, or perfect Agreement of Humours and Elements, it is no Wonder, that Order should preserve, and Disorder destroy. Order is of so extensive a Benefit, that it behoves every one strictly to observe it. It renders Arts and Sciences easy, and Armies victorious: It establishes Kingdoms, civil Corporations, and Families, in Peace and Concord. Whence I conclude, that an orderly

A temperate  
Regimen the best  
Physick.

derly Life is the most sure Ground of Health and Length of Days, and the most efficacious, or infallible Medicine, that can possibly beadministred to almost all Diseases. And no Man that duly considers this, can deny it. Hence a Physician, when he attends his Patient, prescribes a Diet the very first Thing he does : and it is the very last Remedy he advises him to pursue, when he has recovered, and takes his leave of him. And we need not doubt (if once we could be so wise as strictly to follow their Advice) but what we should live free from any threatening Relapses for the future. This Method of proceeding would cut off most Causes of Diseases, and render both Physick and Physicians less necessary. Nay, every Man, if he would but steadily apply himself to it, might become his own Physician, and be convinced he never had, nor can have a better. For no Man indeed can be so complete a Physician to another as to himself. And the Reason is this: Every Man, by long Observation and various Experiments, may attain to the perfect Knowledge of the Qualities of his own Nature, and be able to search out it's most occult Properties. He may learn precisely the Quantity and Quality of Meat and Drink, that are fittest for him, easiest of Digestion, and lightest upon his Stomach; which cannot certainly be so well understood by another, as by himself: And it is next to impossible, from the Result of the longest Experience and exactest Observation, precisely to know the Constitution of another; seeing there is among Men as great a Variety of

Constitutions.



Constitutions, as of Faces. Who now for Example, would believe, that old Wine was bad, and new Wine good for my Stomach? Or that Pepper heated me less than Cinnamon? What Physician alive (do you think) could have discovered these hidden and surprising Properties in my Constitution, when it cost me no small Pains in making a perfect Discovery of the Causes thereof from long Experience? It is plain therefore, no Man can become a complete Physician to another; and since no Man can have a better than himself, nor a more sovereign Remedy for all natural Evils, than a temperate Regimen, it behoves every one instantly and chearfully to embrace and follow it.

However, I don't pretend to Physicians necessary.  
 say but what Physicians are necessary, neither would I be suspected of lessening the Esteem, they justly merit from their successful Practice in the Cure of various Diseases: And although it is certainly true, that Intemperance is the chief Source of the major Part of them; yet there are some Distempers, which all the Care and Foresight imaginable cannot sufficiently guard against. In these Cases to rely wholly upon Nature, argues Folly and Madness, and a Man must submit himself to the Care and Direction of a Physician, if he mean his Recovery. But for the future Preservation of his Health, there is (in my Opinion) little else requisite, but a sober and regular Life. It is a specifick and natural Medicine, which infallibly preserves a Man let his Constitution be what it will, and prolongs his  
 Life

Life to a very advanced Age ; softens the Pains and Agonies of Death, and when the radical Moisture is totally consumed, procures him a quiet Exit out of this World. In fine, it contains all the imagined Virtues of *Aurum Potabile*, or the *Philosopher's Stone*, which Numbers have already sought after to no Purpose.

But alas ! the Sensual and Intemperate (who indeed constitute the major Part of Mankind) are

Why Sensualists  
shun a sober Life.

so entirely devoted to the Gratification of their Taste and Appetite, that they cannot possibly be prevailed upon to renounce their sinful Pleasures. All the Sin, and Shame, and bodily Afflictions, which are entailed upon their Follies, are insufficient to awaken them to a just Sense of their Danger. They hold it better to live, though it be ten Years less, in Riot and Excess, or even to enjoy the Pleasures of Sin for a Season, than always to be put to the Torment and Mortification of laying a Restraint upon their Appetites. But alas, foolish and inconsiderate

Ten Years of a  
Man's Life in  
mature Age are  
very precious.

Men ! they little think of what great Importance ten Years of Life are to a Man, more especially at that adult Age and Period of an healthful Life, wherein it is in it's highest Pitch of Perfection, and the Understanding, Wisdom, and every Kind of Virtue are most vigorous ; which but in that very Period can never be brought to Perfection. To produce only one Instance : Were not almost all the learned Books, which are extant, composed by their Authors in their riper Age, and in

in those last ten Years, which the Intemperate despise and set at nought, in respect of their sensual Gratifications? Would not all Arts and Sciences have appeared less perfect, if all their Professors had died ten Years sooner than what they did? For my Part, I must own, I am contented to live as long as Nature designed me to last, and think it proper to ward off the fatal Stroke of Death as long as I can. Had not this been my Care and Resolution, several Performances of mine, which, I flatter myself, will prove both useful and entertaining to Posterity, had never been completed.

Your Libertines farther object, that it is a Thing impossible to lead a regular Life. To this I reply, that *Galen* himself kept it and held it for the best Physick: So did *Plato*, *Isocrates*, *Cicero*, and many of the Ancients: And in our Age Pope *Paul*, Cardinal *Bembo*, and two of our \* Doges *Lando* and *Donato*; and thereby arrived to a very advanced Age. I might instance in others of a meaner Rank and Figure; but my own Experience, I think, without producing any more Authorities, is an undeniable Demonstration of the easy Possibility of observing a Regimen; and that the almost only Difficulty therein is the setting out well at first, viz. with Courage and Resolution. Neither do I think *Plato's* Objection of any great Force, who affirms, that those, who are intrusted with and employed in the Affairs of the Republick, cannot possibly

No hard Matter  
to live regularly.

\* Chief Magistrates of either *Venice* or *Genoa*.

live a sober and regular Life, by reason of their being under a Necessity of making frequent and tedious Journies, or being exposed to the various Changes of the Winds and Weather, and enduring many Hardships and Fatigues in the Service of their Country, which are directly contrary to the Rules of Diet. These are Inconveniencies, 'tis true, but no very considerable ones. It is in every Man's Power, (if he will) to eat and drink what is wholesom, and to avoid over-feeding. He that is wise enough to observe this, will suffer little from other Inconveniencies. The Diseases of Repletion, which infallibly destroy the best natural Capacities, and all Power of acting agreeably in any Post, would be thereby happily avoided, and the Man himself at full Liberty to exert his Reason, and his Wisdom, upon every Occasion in his Country's Cause. But some again may object, if a Man that is in Health, always governs himself like a sick Person, what Diet must he make use of when he is taken ill? To this I reply, that Nature, who endeavours, as much as possible, to preserve all Beings, instructs us after what Manner we ought to govern ourselves in Sickness: For suddenly she takes away our Appetite, so that we can eat little or nothing at all. At that Time, the sick or infirm Person, whether his Manner of Living has been regular or not, ought to feed on nothing but what is proper for the Nature and Weakness of his Distemper, *viz.* on Broths, Jellies, Cordials, Barley-Water, &c. When he perceives himself on the mending Hand, and fancies he can with Safety venture

upon

upon a more solid Nourishment, he must be equally careful to eat less than he did before he fell sick, and to restrain the violent Cravings of his Appetite, till he be perfectly restored to his pristine Soundness of Constitution. To act otherwise, would be to run the Risk of (perhaps) a more fatal Relapse: But after all, I dare assert, that the Man, who pursues a temperate Life with all possible Exactness, will seldom or never be seized with a Disease; or if he should, that his Indisposition will be but very slight and short: For this Way of Living effectually prevents every evil Humour from engendering in the Habit, and there certainly can be no Effect, *viz.* Distemper, where the productive Cause is removed.

Since then an orderly Life is so beneficial, so virtuous, so amiable, so agreeable to our Nature, and easily attainable, ought not all Men instantly to embrace it with eager Affection? No Man need be discouraged, or conceive an Aversion to it from the Method I pursue. No Man is confined to that exact Measure, or particular Sort of Food I am, nor yet prohibited the Use of many Kinds of Victuals; I never taste, I eat but little, because that very little suffices my weak Stomach; and I abstain from Fruits and Fish, and many other Things, because they are prejudicial to me; but those, who are not offended by them, may, nay ought to use them; only it behoves every one to be cautious, he eat no more, even of what he finds most agreeable to his Stomach, than he can

A sober Life is  
to be embraced.

perfectly and easily digest. In short, he who is not offended at any thing, has the Quantity, and not the Quality for his Rule; than which nothing is more easy to be observed.

Some Libertines live to a great Age, but these are very rare.

Let no Man object to me, that there are Instances of Persons, who, although they have, during the whole Course of their Lives, been prone to lewd and sensual Grati- fications, yet are arrived to the utmost Length of Mortality, healthy and vigorous. This is but very rare, hazardous, and in a manner miraculous: and it is by no Means safe or proper confidently to venture upon the Trial of it. No wise Man will risk the Loss of his Health, and perhaps Life too, on Hope of an happy Issue, which yet befalls very few. It is much more certain, that a sober old Man, of an infirm Habit of Body, is secured in regard of his Health and Life, than the most robust, sprightly, vigorous Youth, who daily lives without Rule or Measure. However, this is absolutely certain, that one of a naturally sound Temperament, with the Advantage of an orderly Life, shall be able to spin out the Thread of Life to a much greater Length than another of a weakly Nature, though he be equally as strict in the Care and Management of his Constitution. The Almighty Creator indeed is able to form Bodies so surprisngly strong and robust, as to be Proof against the most exorbitant, and oft-repeated Excesses, and even against the Storms and Batteries of Time itself. One Instance whereof I remember to have happened at *Venice*, and another



another at *Padua*: The Procurator *Thomas Conterini* was one, and Chevalier *Capo di Vacca* the other. No two ever did, or could endeavour to abuse their Constitutions more, and yet they enjoyed an uncommon Length of Years, seemingly in Health and Vigour, and at last both died by a pure Dissolution. But where among ten Thousand shall we be able to pick out their Fellows? All others therefore, who are desirous of attaining to an healthy old Age, who would avoid a painful or violent Separation of Soul and Body; and who, in fine, would be capable of relishing the inexpressible Comforts and happy Fruits of such a Period, must never think of compassing their Wishes or Designs by any other Means, than by a constant and regular Course of Life and Diet.

It is Sobriety alone which preserves our Bodies in a steady Course of Health and Vigour.

The happy Effects  
of Sobriety.

It is this which supplies them with sound Blood and sweet Juices, and prevents the Emission of those noxious Fumes and Vapours to the Head, which are perpetually steaming from a filthy and polluted Carcase. 'Tis this which clears the Brain, brightens Reason, and gives a full, free and perfect Use of all their Faculties. 'Tis by this that the Mind is enabled to soar above the World and it's Vanities, and to taste the rapturous Delights, of an heavenly Contemplation: Delights, which the Voluptuous and Intemperate can have no Notion, no Experience of at all. Infinitely agreeable indeed, and no less various are the Reflections of a sober Mind,

which that Man can never be truly capable of, and much the better for, whose Brains are intoxicated, or bewildered in the Fumes of Drunkenness and Gluttony. But when once their evil Effects vanish, and the Understanding comes to itself again; the Man then begins clearly to see and apprehend the real Nature of Things, and to make such useful Discoveries from the Works both of God and Nature, as are impossible to be discerned, or comprehended in a State less pure, or with Faculties less refined. He can then plainly see the Folly and Baseness of Sin, the many precious and admirable Effects of Virtue, and the inexpressibly wretched Condition of those unhappy Souls, who are fatally deluded by their Lusts and Passions: The three most dangerous are Voluptuousness, Ambition, and Avarice. These Desires are the natural Concomitants of our Youth, and never fail to increase with the Age of old Men of intemperate Lives. A wise Man takes care to curb his Passions, before they have taken too deep Root. He corrects them betimes, and thereby prevents their destructive Violence. A Victory this, which (if well secured) is attended with the most valuable Blessings, *viz.* the Favour of Heaven, and Love of all the World. This Man fears no Evil from his approaching Dissolution. He is conscious his Virtue and Integrity will secure him. He is not afraid of the Terrors of Hell, because he is a Christian, and puts his Trust in the Blood and Merits of *Jesus Christ*. He dies without repining, because he is sensible, this world was  
never

never designed for his continuing City; and his Reason sweetens the Bitterness of his Fatality. In a word, he chearfully resigns his Soul into the Hands of God, when in a long Succession of happy Years, he has had Time enough to enjoy his Virtue and Reputation; and considers, that scarce one in ten Thousand, who have lived the very Reverse of himself, has been lost with such a Length of Days. His Joy is still the greater, arising from a Reflection that his End will be calm, and attended with less Horror: That he shall depart in Peace, as a Lamp goes out for want of Oil, and so be translated from this corruptible Life to those Seats and Realms of Blessedness and Felicity, which are eternal in the Heavens.

O holy, truly happy, and justly to be admired Life of The Praise of a  
sober Life.

Temperance! And O unhappy and destable Life of Intemperance, which incumbers Mankind with so great Evils and Calamities! How beautiful and amiable are the very Words——Regularity, Sobriety, Temperance? And on the contrary, how loathsome and disagreeable is the Sound of these Words——Irregularity, Gluttony, Intemperance, in the Ears of the chaste and sober Part of Mankind? Nay, as wide a Difference is discernible between these distinct Sounds, as between those of the Angel and Devil.

Thus far having explained the Reasons, which occasioned me to abandon Intemperance, and embrace it's contrary Virtue; as also the Method I observed therein, the good Effects I

found thereby, and the many great and singular Advantages others may as reasonably expect to reap from the Practice of it: I come now to address myself to those Sensualists, those stupid and dull Souls, who object, that a Man's Life, when once he shall have almost reached seventy, is not worth the having: That the Residue of h's Days are (as they foolishly conclude) rather Death than Life. and over-burdened with Miseries and Infirmities, Anxiety and Discontent. But give me leave to say, that they are mightily mistaken, I my self being an Instance sufficient to confute their false Ideas. I am at this present 83, and yet the Pleasures and Recreations I take, are such, as that most Men generally account me happy. First, I am continually in

Many are the  
Dights of a so-  
ber old Age.

Health, and so nimble, brisk and active, that I can get on Horseback with all the Ease imaginable off any rising Ground. I am able also, and often do ascend steep and high Hills on foot without Lassitude. Besides, I am ever chearful and merry, and well pleased, uninterrupted by any anxious Apprehensions, or violent Perturbations of Mind; in whose Place, Joy, and Peace, and Love, have taken up their Residence in my Soul. I am so far from being weary of my Life, that no Man in the World can enjoy the Pleasures of it in fuller Perfection, or with more sensible Delight. Sometimes (as Occasion serves) I converse with Men of Literature, Ingenuity, good Morals, and sound Religion: At other Times, when I chuse rather to be alone, I apply my self to the reading of  
some

some of the choicest Books of Divinity, Philosophy, Morality, &c. I can get. When I lay these aside, I fall immediately to writing, ever studying (as much as in me lyes) to promote the Good and Happiness of my Fellow Creatures. All this I do at my Leisure, at stated Times, and without the least Inconvenience offered to my self, or my other Concerns.

I dwell in an House, which besides it's being situated in the pleasantest Part of *Padua*, may be reckoned the most beautiful and commodious Edifice in this learned City: Few in this Age can equal it; and it's Apartments are so artificially contrived by me according to the nicest Rules of Architecture, that I can in either Season screen my self, and live secure from the Extremes of either Heat or Cold. Now and then I take a turn or two in my Gardens, along my Canals and Fish-ponds, where I agreeably amuse my self with Fishing an Hour or two together under some pleasant shady Bower. Some Months in the Year I spend very delightfully on the *Euganian Hills*, where I have another very elegant Seat or Mansion-House, whose adjacent Gardens and Fountains are beautifully neat, and diversified with many Curiosities both of Nature and Art. When I am here, I divert myself often in going out with Beagles, and in killing Game, whereof there is great Variety in this Country. Sometimes I repair to, and enjoy my *Villa*, situate in a Valley beneath, which indeed is extremely pleasant, the many Paths thither all meeting and terminating at a large Area, in the Midst whereof is built a

pretty neat Church, well adapted to the Condition or Bigness of the Place. A little murmuring Brook (called *Brenta*) divides and gently glides through this *Villa*, which is encircled with many large, fruitful, and well cultivated Fields, and a considerable Number of Buildings. This was not so anciently; the Place was then moorish and unhealthy, abounding in Bogs and Fens: An Habitation, fitter for Snakes, Toads, and Serpents, than for Men to dwell in. But I drained the Marshes; so that being dry, the Air soon became more wholesome; whereupon Men flocked thither, and built Houses with wonderful Success. By this Means was the Place brought to that Perfection we now behold it in, so that (I may truly say) I have dedicated to God both a Temple, an Altar, and Hearts to worship him; the Thoughts whereof (as often as I reflect upon it) is a never-failing Spring of Comfort to me.

Once a Year I make a Visit to some one or other of the neighbouring Cities, where I enjoy the Sight and Communication of my Friends and Acquaintance, as also of excellent Artificers in Architecture, Painting, Sculpture, Musick, and Agriculture, whereof in this Age there is a great Plenty. I carefully inspect their Pieces, compare them with those of Antiquity, and am continually learning something that is new and worthy my Notice. I survey Palaces, Gardens, Antiquities, publick Fabricks, Temples, Fortifications; neither, in short, omit I any thing which may serve either to gratify my Curiosity, or advance my Knowledge. I am  
infinitely



infinitely delighted also with the charming Prospect of the various Places and their beautiful Situation, in my Travels backwards and forwards ; the verdant Plains, the lofty Hills, the chrystal Fountains, the antique Structures, and melodious Groves, all conspiring to form the most agreeable Appearance to the Eye, and captivate the Sight. Neither is this Pleasure of mine madeless by the least Decay of my Senses ; I see, and hear, and enjoy them all in as full Perfection, as ever I did my Youth ; especially my Taste, which any simple Fare suits better now than heretofore, when I was a Slave to my sensual Appetite.

The changing of Beds creates me no Inconvenience at all ; I can sleep sound and quietly any where, and when I dream, my Dreams are pleasant. But one Satisfaction, which pleases me above all the rest, is to reflect how far instrumental my Suggestions and Advice have been towards the reducing of many rude and uncultivated Places to good Husbandry : A Work of so great Importance to this State, and so expensive and difficult to be performed. I was one of those Persons who was deputed for the Direction and Furtherance of that Undertaking : I resided two twelve Months together in those marshy Places, even in the Heat of Summer, (which in *Italy* is excessive) and yet (Thanks to the powerful Efficacy of my Regimen) I received no Hurt thereby. These are the Solaces, these the substantial Pleasures of my old Age, which are superlatively preferable to the Joys and Delights of a vicious and intemperate

perate Youth. I am (God be praised) perfectly free from those manifold Anxieties or Troubles of Mind, those tormenting Maladies or Pains of Body, under which a Multitude of indiscreet Persons, both young and old, do labour.

A very convincing Argument of the Vigour and Sprightliness of my bodily as well as mental Faculties, (if the bare Mention of it may not be thought too trifling for a Subject of this nature) is this, namely, that at these Years, *viz.* 83, I have composed a very diverting Comedy, whose Scenes are diversified with an inoffensive Variety of Wit and Humour; which has in it an agreeable Turn of Thought, and Quaintness of Expression. Comedy, you know, is generally the Child of Youth, as Tragedy is the Product of Old Age: The latter, on account of it's Gravity and Seriousness, besitting more mature Years; whilst the former, by it's Gaiety of Wit and Humour, is more agreeable to Youth. Now if an ancient *Greek* Poet ten Years younger than myself, was admired and celebrated for his having wrote a Tragedy; why should I be esteemed less happy, or less myself, who have composed and published a Comedy? When I am confident, that same Poet, though he was ten Years younger than I am, yet had not a better Share of Health, nor a livelier Imagination.

But to draw towards a Conclusion: As an Addition to my present Happiness, I daily behold a kind of Immortality in the Succession of my Posterity. When I come home, I find eleven Grand-Children of mine, all the Sons  
of

of one Father and Mother : All (as far as I can perceive) in perfect Health, docile, and of sober virtuous Dispositions. I am pleased with the innocent Mirth, harmless Sports, and inoffensive Prattle of these Youngsters. Some of the elder of them indeed entertain me more agreeably. They understand Musick, often play to me on the Harp, and sing to it melodiously; and I myself, who have now as strong and clear a Voice as ever, often join in Concert with them.

Is not this an undeniable Proof, that the Life I lead at these Years, is not a languishing melancholy one, but really a

A sober Old Age preferable to an intemperate Youth.

Life of the utmost Chearfulness, Mirth, and Pleasure? I solemnly aver, that (were the Option in my Power) I would not exchange Age and Condition with those Youths, though never so robust and flourishing, who are Slaves to their Appetites. My own Experience hath convinced me, that such as these are continually exposed to a thousand Diseases, and Deaths. I am not insensible, how rash and inconsiderate that Age is, how easily transported by Heat and Passion, and how apt too confidently to rely on their own Strength, and venturously to rush upon all those Dangers, their Lusts and Passions prompt them to. They continue obstinately deaf to Reason and sober Counsel, and will not desist from gratifying their corrupt Inclinations, let the Consequence be what it will; never considering, that they are going the readier Way to increase and multiply those evil Humours, which

which will infallibly render their Lives miserable, and hurry them to their Graves. The former of these two Evils is cruel; the latter insupportable, and terrible to all loose and wicked Livers, but especially to the younger Sort of People, who dread nothing so much as dying; and to Sensualists, those already hardned in a sinful Course, who tremble (at least in their more melancholy Moods) at the Thoughts of a future Judgment.

As for my Part, blessed be God, I am freed from any fearful Alarms of this Nature. I am certain, I shall not be seized with a Disease, so long as the Cause, which must produce it, is prevented by that sacred and powerful Medicine, Sobriety; which I ever make Use of: And for the anxious Fear of Death, at which the Desolate and Profane startle, and are confounded, it gives me no Manner of Concern at all: because I have for so many Years together given way to, and followed the Dictates of, right Reason and true Religion. Whence I look upon it as a Disgrace, to be afraid of that which cannot be avoided; and I hope, when my Time comes, to submit with Patience and Resignation, and to share in the Merits of my Saviour and Redeemer. But although I am sensible I must die, yet, I am persuaded, it will be a considerable Time first, e'er I shall. For I know (setting aside Casualties) I cannot die but by a pure Dissolution, my Regularity having left Death no other Way of destroying me. And that is an honourable and desirable Death, which comes upon us by no other Means, than  
by

by a total, or a natural Dissolution. Nature herself, who has linked the Bonds of our Life together, can easily loose them again, without the least Violence; and give Men a longer Respite than Diseases usually do, which forcibly rend those Chains asunder. An End so painful, or a Death so violent, can be only the Effect of foreign Causes; since Nothing is more opposite to Nature, than that which has a Tendency to weaken and destroy us.

When the Time of a Man's Dissolution draweth nigh, he finds that his Strength begins to fail him gradually. His Body flags and droops; the Vigour of it is abated, it's well-knit Limbs grow weak and feeble, and tremble, and bend, and knock together: His Speech, his Sight, his Hearing, his Memory and Judgment, all grow imperfect. In fine, the whole human Fabrick becomes tottering and decayed. But (Thanks to Heaven) this (as yet) is not my Case. On the contrary, I firmly believe, that my Soul, finding itself so well in my Body, will not (in Spite of all the Opposition of the elementary Qualities, whereof we are composed) be easily brought to quit her Habitation, and that it must be a Work of some considerable Time, e'er she can be put to Flight. In a Word, I am confident, that I shall live many Years longer in perfect Health, and the full Enjoyment of the Pleasures of this World; which indeed is very comfortable to me, and might be so to others too, would they, like me, but make a proper Use of it. I hope from hence to be made a Partaker of more ample

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Comforts

Comforts and Blessings in the next World; and that, through the Means of that true and holy Sobriety, to which I have been devoted: To those Virtues I owe the happy and complete Conquest I have gained over my sinful Lusts and corrupt Affections: Nor need any Man despair of tasting the same Felicity, who will be careful (as I have been) to live (as becomes a Christian) virtuously and soberly.

An Exhortation  
to a Life of So-  
briety.

Since therefore a regular Life is so happy, it's Name so commendable, it's Possession or Enjoyment so desirable and advantageous; nothing more remains, after what hath been already said, but to exhort, admonish, and intreat all Men, who tender their own Happiness, to embrace with the strongest Holds they can, this inestimable Treasure. A Treasure, which (as it exceeds all the Riches of the World besides, by bestowing upon Mankind two of the greatest Blessings, *viz*, Health and Long Life, without which no Man can enjoy the least Degree of Happiness) deservedly merits our utmost Esteem, eagerest Pursuit, and most careful Preservation of it, when obtained. This Treasure (I am recommending) is that holy Sobriety, which is ever well-pleasing to Almighty God, and the sincere Friend of Nature. She is the Daughter of Reason, the Sister of all other Virtues, the Concomitant of Temperance, always gay, always modest, always wise and punctual, and regular in her Functions and Operations. She is the Root of Health, of Industry, and of every Exercise and Employment, that are worthy



thy a noble and divine Soul. She has the Laws, both human and divine, to countenance her. When she reigns, (like Clouds dissipated by that glorious Luminary, the Sun) Repletion, superfluous Humours, noxious Vapours, Diseases, Pains, and the Terrors even of Death itself, vanish.

The Beauty and Happiness of it should attract and captivate our Affections. The Promises she makes us are very sure and considerable; nothing less than the Duration of our mortal Being, and the complete Victory over the Vices of our Tempers and Constitutions. She will be the faithful Guardian of every Man's Life, that will but embrace her; whether Rich or Poor, Young or Old, of what Sex soever. She'll teach the Rich Man Moderation; the Poor Man, Frugality and Contentment. One she'll teach Continence; another, Chastity: Old Men the Art of deferring the evil Hour of their Death, and young Men the Method of prolonging their Lives. She'll scour the Dross off our Senses, render the Body vigorous, the Understanding clear, the Soul amiable; give us a happy Memory, free Motions, and just Actions. In a word, it is by her, that all the Powers both of Soul and Body are maintained in a beautiful Order and perfect Harmony; which nothing but Irregularity can ruffle and discompose.

O most sacred and powerful Sobriety! the sure Protection of human Nature, the tender Guardian of our Lives, and infallible Medicine both of Soul and Body: How ought Men to praise thee, and with Hearts full of Gratitude

to

to acknowledge thy Benefits; thou, who affordest them Means of arriving at the Joys of Heaven, and of preserving their Health, and lengthening out their Days here upon Earth?

It were easy to expatiate on the Commendation of this Virtue; but as it is not my Design at present to write a Panegyrick, I shall here stop my Pen, keeping within the Bounds of Sobriety on this Subject; and defer what I have more to say on this Head, to some future Opportunity.

*F I N I S.*











